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MAN'S AGE IN THE WORLD.

MAN'S AGE IN THE WORLD

ACCORDING TO

HOLY SCRIPTURE AND SCIENCE.

BY

AN ESSEX RECTOR.

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PREFACE.

THE following volume is sent forth, in the hope of leading to a freer and larger interpretation of Holy Scripture than has been usual amongst those who revere it with the same profound devotion as the author. Under that view, it has been written in simplicity of thought and language, and as little in any spirit of controversy as was compatible with expressed clearness of opinion. The object is not to provoke, but to conciliate,—not to stir up strife, but to induce community of thought. Deviation from received dogma is too often regarded as antagonism to Truth; but all that will pass away; it is the accident of the time. Unbelief—or misbelief, to use Dr. Pusey's happy word—is leading true men into a truer way, but if we refuse the harvest ourselves, our children will assuredly reap it. No one, who sees what is going on in the world, can fail to perceive that Biblical interpretation is under a lasting change,—transitional as yet,—but leading

to permanence. During eighteen hundred years the Bible has been under a phase of doctrinal development, which collaterally deviated into mediæval and other miracles, and culminated in the Immaculate Conception. That phase has passed,—it has seen its extreme; there is nothing beyond. We are now prosecuting the scientific, or fact, development; and of course the danger is great, lest it should fall equally into bye-paths and extremes. That is the trial of Faith to the present generation. Hitherto it has neither answered the appeal, nor seemed truly conscious of the danger. To suppose that the Bible and Science, as at present interpreted, can go together for the next five thousand years, or the next five hundred, without change, seems akin to a mathematical impossibility. They are, as yet, like a line overstrained; unless it be relaxed, and *kept in its strength*, it must break.

The Geology brought to bear on the most prominent question in this volume is that which is received by the ablest geologists of the time. The Bible has been made, as far as possible, its own interpreter. It seemed to the writer, due regard being had to the subject, the proper way.

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MAN'S AGE IN THE WORLD.

CHAPTER I.

THE FLINT WEAPONS OF THE DRIFT.

A HISTORY of the attacks which have been made on the Bible during the last hundred years, in good hands, would be a valuable book. It would relieve minds which are painfully suffering under heightened fears and exaggerated alarms, and it might tend to check angered words and unreasoning violence. Excited imaginations always see in the assault of the day something more formidable than any which has gone before it; and men of reflection are not always proof against being hurried into acts which they disapprove, by men of no reflection; so that everything which tends to lead the popular mind into equilibrium, furthers Truth, and gives scope for its investigation.

No book has passed through such exhaustive

trials of hate, ferocious criticism, and insufficient support, as the Bible. The men of reason are astonished that it so calmly survives all, and remains as deeply enshrined in the nation's heart as ever it did of old. They falter at the true answer. It is from God, and so "may not be removed, but standeth fast for ever."

Another contest is slowly rolling up in the distance, and will have to be fought,—Man's High Antiquity. It is for the Church to determine how long it shall last. If, as in the early days of geology, she close her eyes to facts as they arise, it may be indefinitely prolonged, to the scandal of true men, and the exultation of unbelievers. If she recognize evidence, she will disarm opposition.

Science holds to one great maxim, and will have no other,—that the pursuer of facts is the pursuer of truth. The Church has a double mission,—to preserve truth, and to receive truth. She is not to throw open her arms to theories, but she is to welcome facts. We receive geology in principle, but as long as geology lasts, there will be a battle-field for paroxysmists and uniformitarians. It is enough to acknowledge the fact of the high antiquity of the earth. The rest is open ground for the men of the day.

It is the same with man's antiquity. Science, on certain investigations, requires for him a remoter

era than is allowed by the Bible; but the age in which he came forth from the hands of his Creator will never be discovered by unaided Science with even an approximation to the truth. It is impossible; but that does not plead for a rejection of the principle, since it may stand on grounds wholly independent of accuracy in detail. It is the part of the Church,—it is her right and her privilege to lead men's fluctuating opinions, and to fix them on one great point of unity in which all may agree. Men would hail such a guidance. It is the absence of it that has given such an enormous power to the rationalists and free writers of our age. We pour out protests and declarations, and lavish forth replies, whose object is to uphold existing views and avoid concession. Instead of guidance, the world has warning; instead of deep-thoughted wisdom, a secret, stern determination to avoid progress at any cost.[1]

That the rising strength of Man's High Antiquity should be met in this spirit would be indeed a sorrow. It deserves a searching examination for its own sake and the interests it involves; it deserves it also from the moderate tone of its advo-

[1] The endless replies to the 'Essays' and 'Pentateuch' have most markedly been characterized by this spirit. The promised new edition of the Bible may be thought a concession to the age. We must wait and see.

cates. Nothing can be freer from the insolence which has marked modern contests with the Bible, than the writings, both French and English, on this subject. But still it *is* a contest, just as geology was; and like that, when once in onward movement, may be destined to prevail. Science is ruthless; not always sound, not always consistent, but without false shame in the inveterate love of truth. If wrong, it patiently retraces its steps, undoes its work, and as patiently and resolutely begins again. It pursues realities, and leaves reconcilement to others.

What meanwhile is the Church's position? She stops—and she is passed. She gives up her leadership, and becomes antagonistic. She grows weak, while others, disregarding her, grow strong. How is it to be expected that the higher order of minds will stand still, when there is so much to stimulate and urge them forward? What wonder, that in the profusion of the time they should feed on knowledge which, though often crude, is solid and invigorating, rather than be unfed at all?[1] And all this time what loosening of ties and affection to the Church, which should govern all! What coldness and unsympathy!

It seems, therefore, a right, if not imperative object in this question of Man's supposed antiquity,

[1] See Appendix.

which is so gradually and steadily throwing its shadow over the Church, to anticipate obstacles, and leave the current of science a free flow. We recognize the foresight of Dr. Chalmers, quoted so approvingly by Hugh Miller, when in the very infancy of geology he preached those bold words at St. Andrew's, "the writings of Moses do not fix the antiquity of the globe." He saw the truth which is slowly winning the assent of believers, that *inspired* Scripture and *true* science can never be contradictory to each other. False science, like false support of Scripture, however popular for the day, must inevitably pass into oblivion. The Bible has nothing to fear from the one, nor hope from the other.

Man's High Antiquity is at present grounded chiefly on three suppositions:—

1. On the existence of rude flint-hatchets, spear-heads, and knives, which, from the places of their discovery, and other circumstances, are supposed to be of a very remote age.

2. On the differences of the human race in complexion and form of skull, which, on the ground of proceeding from a single pair, are supposed to require a longer period than is allowed by the Bible for their development.

3. On the varieties of languages traceable up to

one common source, a supposition on the same plane of argument as the diversities of race. It may be moulded eventually into a powerful argument, but has neither enough of certainty nor completeness for present uses.

The fame of the flint weapons, as is known to all men of science, is due to M. Boucher de Perthes, of Abbeville, on the Somme. So long ago as 1826 he had brooded over the possibility of some such discovery—of man or his works,—and had published his idea at the time, but it made no impression. In 1840 he employed his leisure in collecting mammal relics for M. Cordier, from the quaternary gravels at Menchecourt, working still on the old idea. On one occasion, as it so chanced, wishing to send a specimen of the bed in which they were buried, he had a bagful of gravel brought to him. He found in it, amongst fragments of bones, a rude celt-like implement which was new to him. They were common enough to the workmen, but had been used up unnoticed with the gravel, in road-mending. Its peculiar make, as well as its geological position, proved its high antiquity to his own mind. The gleam of promise spurred him on, and he examined all the deep cuttings and excavations at Abbeville and the surrounding country with singular success. In six years he not only discovered a great variety of tools and weapons, but found

them closely associated with the bones and teeth of animals which were undoubtedly extinct and Post-pliocene. He gathered his facts and views into a book in 1847,[1] which fell dead upon the world. He was to the world as a man crazy upon one idea. Cuvier thought so, and other men of name followed his lead. His hatchets and spear-heads, knives and swords, were pronounced freaks of nature or frauds of workmen, and no one was anxious to believe in such a remote antiquity of man's handiwork, as the position of these implements in undisturbed gravel-drift implied.

And so six more years went on. At their end, Dr. Rigollot, of Amiens, a thorough disbeliever in the matter, looked at the collection. He was struck, and went home to search for tools in the gravels of his own neighbourhood. He found them readily at St. Acheul, in the same geological strata as those of Abbeville, and in the course of four years collected several hundreds. They were associated more or less with relics of extinct mammals. He was of course converted, and published a book, giving his facts, and expressing his convictions. It was thought of no value, and made no way either in France or England. The geologists had no wish whatever to interfere with the received age of man; they rather shrank from it.

[1] 'Antiquités Celtiques.'

It so happened that in the year after, 1858, the roof of one of a suite of caverns fell in at Brixham, in Devonshire. It was reported to have bones, and was examined by Dr. Falconer, at the head of a committee of geologists, under a grant from the Royal Society. A rich harvest of flint weapons and bones was reaped. Some were found in such relative positions as to give a strong idea at the time that they were contemporaneous; and scientific men, if not exactly turned, began to pause, and to be less hasty in their conclusions.

Under this fresh and chastened feeling, Dr. Falconer, passing through Abbeville, examined M. de Perthes' museum. Like Dr. Rigollot he was impressed, and urged Mr. J. Prestwich to come over. No one could be better chosen. His calm, penetrating judgment, and the severe, unbiassed simplicity of his mind made him singularly adapted for such an investigation. He went over, accompanied by Mr. Evans, a distinguished antiquarian, and subjected the pits and cuttings around Abbeville and Amiens to a minute and searching trial. It was felt to be a test—the *dignus vindice*—which was to set the truth or falsehood of these things at rest for ever.

On his return, Mr. Prestwich embodied the results of his researches in a careful and elaborate paper, full of information, on the Somme valley,

and has given an interesting account of the first implement ever found *in situ* in those gravels by a geologist. "It was lying flat in the gravel at a depth of seventeen feet from the surface, and six and a half from the chalk. One side slightly projected. The gravel around was undisturbed, and presented its usual perpendicular face. I carefully examined the specimen, and saw no reason to doubt that it was in its natural position, for the gravel is generally so loose, that a blow with a pick disturbs and brings it down for some way around; and the matrix is too little adhesive to admit of its being built up again as before with the same materials. . . . I found also, on taking out the flint, that it was the thinnest side which projected, the other side being less finished and much thicker, —a position, therefore, the reverse of that which would have been adopted if it had been pushed in; if it had been, the hole made by the ingress of the thicker edge would have left the projecting thinner edge unsecured, whereas the matrix was close up to it all around, and neither harder, looser, nor different in texture or color from the adjacent portion of the gravel."[1]

The result reached by both was, that the implements were undoubtedly made by man; that from the undisturbed state of the gravels and overlying

[1] Phil. Trans., 1861, p. 291.

strata, they were originally cast where they were found, and thus the remains of an extinct fauna were contemporaneously embedded with them. Justice, long tarrying, reinstated M. de Perthes at the last.

The weight of Mr. Prestwich's name raised up an abundant crop of inquirers. English and French hurried to St. Acheul, and carrying on their operations with greater breadth, and with the spirit of a new idea, arrived at far more decided results than had been reached before. M. Gaudry, for instance, found in an excavation nine hatchets as they lay in the gravel, "associated with the teeth of *Equus fossilis*, and a species of *Bos*, different from any now living." Others did the same, no one who searched failed to find, and brought back new trophies and fresh knowledge. So profuse, indeed, were these implements, amounting in all to some hundreds, that men began to consider whether the discovery were altogether new, and confined to that district of France. And then it was remembered, that a weapon had been found with an elephant's tooth, near Gray's Inn, in 1715; and that Mr. Frere had dug out weapons at Hoxne, Suffolk, in 1797, "with extraordinary bones of some unknown animal," and had published an account of it in the Trans. Soc. Ant. at the time. They were routed out, and found thoroughly identical

with the French weapons, and extracted from corresponding strata of drift gravel.

Investigation was now pursued with great vigor in both countries. Weapons under the same conditions were found in the gravels of the Seine, near Paris; in those of the Oise, and at Clermont, near Toulouse. We were not idle here. Kent, Surrey, Hants, Wilts, Herts, Bedford, Suffolk, and Devonshire gave similar testimony, showing that the same race of men lived in both countries at the same period, and coexisted with the same extinct fauna. That fact is accepted by geologists; it has ceased from an open question. The age of the quaternary beds, and of the human memorials which they disclose, alone divides them.

These weapons are now so much known in every good museum, that it may be superfluous to describe them minutely. There are three common forms:—

Flint flakes for arrow-heads or knives.

Pointed weapons for lance or spear heads.

Oval or almond-shaped implements with a cutting edge all round.[1]

Another form has lately been discovered, "spindle-shaped with sharp points at both ends."[2]

All are singularly rude in fashion and make, and have been roughly chipped out by blows from large

[1] Evans. [2] Prestwich.

knobs of flint, and without any iron or metal tools. They were never ground down at the edges, like the more modern celts, nor made of any other stone than flint. They chose that from its readily splitting into flakes, and preserving a sharp edge, and also from its abundance. Upwards of three thousand had been found on the Somme two years ago,—six hundred in one place alone. Mr. Prestwich tells us of an estimate at St. Acheul, that there is one implement to every cubic foot of gravel. The facility of making them partly accounts for this. If the weapon did not please the fancy, or fall easily into the required shape, it was cast aside, and another begun. So, too, if one of the sides, or part of one, lay in the plane of the weapon, it was not touched, but suffered to remain. Still, a considerable amount of skill and dexterity was required, both in the choice of the flints, and fracturing them into their different forms. Nor should we forget the uses they were put to in the pursuit of elephant, rhinoceros, tiger, bear, buffalo, stag, etc., as well as building huts, probably, and hollowing out canoes to cross the Channel. They were fastened to handles as hatchets, to poles as spears, to reeds as lances and arrows, while the ovoids were in all likelihood sent from slings or cleft sticks. All this, however rude, shows skilfulness and design, and an intelligent use of the

coarse, rough materials which lay at their hand, which should not be lost sight of.

The positions in which they are found show them to be of equal antiquity with the Drift,—whatever that may be. They are as much a portion of that deposit, as any of the loose flints in it.[1] At St. Acheul they have been found at twenty-four and even at thirty feet below the surface, under strata of loam, marl, sands, and gravel; and often nearly in contact with the tertiary bed of chalk, on which they all repose. Principal Forbes says, that in the opinion of all well-informed writers, "the great Fact remains unimpeached, that man *must* have existed when the gravels containing fossil bones were deposited."[2] These weapons fell, and mammal bones were entombed, very soon after the river began to roll its flints into gravel, or at any rate, as soon as the lowest of these twenty and thirty feet of strata began to be permanently laid down. That is acknowledged, and gives a starting-point. It is also recognized, as shown by the geography of Northern France, that there has been no difference in the direction of its rivers, since they began to flow. These gravels in their mass have not been brought down from older streams, whose courses have been changed, and whose beds have been

[1] Prestwich.

[2] Antiq. Man, 'Good Words,' May, 1864. See App. 2.

scoured by inundations, or the breaking up of banks. Gravel here and there may have been washed across country, and have been swept in by rain-floods, through lateral streams; but there is one decisive fact,—"no other beds that could have furnished such mammalian remains are known to exist in the district."[1] There have been great changes in land levels, but the rivers have kept their ancient channels. But to the age.

Sir Charles Lyell in his book on 'Man's Antiquity,' has given us a new nomenclature. Post-pliocene takes the place of Pleistocene, and the present order of things comes under the term Recent. Both exist within the Post-tertiary series, and comprehend an enormous interval. It includes the glacial period, and boulder clay, and the loess, sand, clays, and gravels of the Drift. Sir Charles, as the world knows, revels in figures, and has given us an *ex pede Herculem* as his estimate of the glacial times. In the course of these, Wales, with the greater part of England, was submerged to a depth of fourteen hundred feet, and subsequently raised to its present level. Taking the present rise of Sweden as a ratio,—two and a half feet in a century,—he demands 224,000 years for its accomplishment.[2] Of course these years are imaginary. The rising and sinking of the earth's crust are

[1] Prestwich. [2] See App. 3.

ascribed to variations of internal temperature,—expansion and contraction,—while its normal, quiescent state is simply the absence of disturbing forces. But no law can be laid down for gradual movement in a remote age, because it is gradual in the present. Both expansion and contraction might have been greatly accelerated, and yet with such comparatively even force, that horizontal strata should not generally be displaced. But however this may be, Man is *post-glacial* by almost common consent at present. He did not appear till the general face of Europe was much the same as it is now, except in difference of level. There are, indeed, floating speculations of his existence before the separation of England from the Continent,[1] *i. e.* pre-glacial, when the mammoth and tichorine rhinoceros walked over on dry land, and were pursued by, or lived amongst the fabricators of flint knives.

M. Desnoyers, too, has a fond theory of cuts, marks, and *striæ* on bones of *Elephas meridionalis*, and other exclusively Pliocene animals from the sand beds of Saint-Prest, near Chartres, and deduces from them, that men lived in France before the times of the mammoth and mammals of the Quaternary gravels.[2] But he stands alone; and the

[1] Lyell, Ant., pp. 283–289.

[2] Académie des Sciences, June, 1863.

marks have been successfully imitated, even to M. Lartet's satisfaction, by the rodent teeth of porcupines in London. And M. Ami Boué has so arranged the seas of the Tertiary period, as to separate the Old World into three great divisions. The sea which flowed over the Sahara as far as the Himalaya had a black population to the south of it. The central sea divided the rest of the earth into a Mongolian race eastward, and an Aryan to the west. Schleiden, who quotes it, says it is an interesting and beautiful coincidence, but declines adopting it.[1] These things are somewhat wild. The *solid fact* we have to go upon is this, that works fashioned by the hand of man have undoubtedly been found in *Post*-pliocene gravels, and the real question is the probable date of their deposit.

The country between Abbeville and Amiens, and for many miles round, is an outspread, gently undulating table-land of chalk. Its surface generally is covered with loam, or brick earth, to a thickness of five feet, though broken in places by outliers of Tertiary sand and clay, the remnants of an extensive formation from which the gravels of the Somme were in a great measure derived.[2] The valley is about a mile broad, and the hills which bound it are between two and three hundred feet

[1] M. J. Schleiden, 'Essays,' Leipzig, 1863. [2] Lyell.

above the level of the river, which winds through it. It is a small, sluggish stream, with only a fall of sixty feet in the forty-one miles, from Amiens to its mouth at St. Valery. The gravels commence generally at an elevation of about a hundred feet above the river. At Picquigny they are a hundred and fifty feet. Formerly, the beds covered the sides of the valley in a continuous series; but the chalk has been partially denuded, and has separated them, patchlike, into what are termed higher and lower levels. A bed of peat, resting on gravel, fills the lower part of the valley, from twenty to thirty feet thick, through which the river flows, and which has grown since land and stream attained their present position. There is no commanding ground in any direction on the sides of the valley. The elevations in the wavy surface nowhere exceed six hundred to six hundred and fifty feet above the sea-level, and that is at a considerable distance in the interior.[1]

We have therefore, in outline, an extended plateau, three hundred feet high, cut through by an inclining valley a mile broad, and a small river.

Now the theory is this:—In remote ages the river, shallow and nearly a mile broad, flowed a hundred feet,—at Picquigny a hundred and fifty feet, and "in some places two hundred feet,"[2]—above its

[1] Prestwich. [2] Lubbock.

present level, and following the natural depressions of the country, began to cut out the valley. It was aided by winter floods, severe frosts, which split open rocks and chalk, and hastened their removal, and a watershed from extensive forests—no longer existing—which swept the tertiary *débris* from the surrounding lands into its channel, and contributed to form its sands and gravels. The rigorous winters brought down blocks of tertiary sandstone and tertiary fossils on ice floes from ten and twenty miles up the valley—but still *in* the valley, —embedding them in the gravel.[1] With these exceptions the river supplied them from its own channel. This is proved incontestably from the fact, that the sands, marl, and gravels of the Oise and Seine, though so near, are entirely different from those of the Somme. They could not have been formed from the drainage of a larger area than at present, since the river systems have undergone no change; nor from the snows of mountain chains, or the bursting of inland lakes,[2] since the watershed between the Somme and Oise is at one point only six miles broad and eighty feet high; and any such tremendous floods must necessarily have carried the same inland tertiary *débris* into the two rivers, which is not so. The Somme has kept its own course, and ground down its own materials.

[1] Prestwich. [2] Élie de Beaumont.

The truly enormous body of solid chalk and flints, therefore, which is expressed by a valley a mile broad, and a hundred feet deep at its centre, is to be scooped out, removed, and its angular, shapeless flints rolled into sand and gravel by a river whose natural flow can never have been rapid except in flood-times, from the absence of high ground towards its sources. It is to deposit them in succession at its *edges—i. e.* its higher levels—thirty feet thick. As the channel was cut in the course of revolving ages, it gradually narrowed; but the loam, sands, and gravels continued to be formed in its descent, clothe the sides of the valley, and pass diminished beneath its stream.

That is the theory; and, if true, speculation may range at will on the question of age, and draw the flint hatchets with it. Fabulous periods have consequently been ascribed, or intimated, by the headlong school of geologists, and even some of the more moderate are gradually creeping up into a higher antiquity than before. And they are right, if their premises are sound. But are they? May there not be another point of view?

It may be questioned whether the eroding and excavating theory has not been unwarrantably overstrained, and whether rivers, which are said to have flowed at greater heights, may not all along have preserved nearly their present level, while their

banks and the country round have been raised by volcanoes or other expansive forces.

The Somme may have flowed at nearly the same level that it does now, from its first outgush as a stream. The sea-level has not altered, and marine shells, mixed with fluviatile, are found at Abbeville, twenty-five feet above it. That was the extreme of its *sea*-way; and from the fact that the upper gravels—*i. e.* the sides of the river—at Moulin Quignon only contain fluviatile shells, it was probably very weak, perhaps only reached it at spring-tides, and flowed languidly in mid-stream, while the fresh water still pressed on the sides. The stream was the breadth of the existing gravels, and the whole country was comparatively low.

The answer to this is, that the gravels at St. Acheul are one hundred, and the general surface of the surrounding region three hundred feet high. True; but may they not have been raised? Not by violent paroxysm, but by a gradual, even force, since the flint strata in the chalk are still horizontal; while the presence of the most delicate, fragile shells in seams of sand and finer gravel, show that the deposits were tranquil. These shells are a great point. They neutralize the idea that, because the winters were more rigorous, which was true even in Cæsar's time, the Post-pliocene rivers

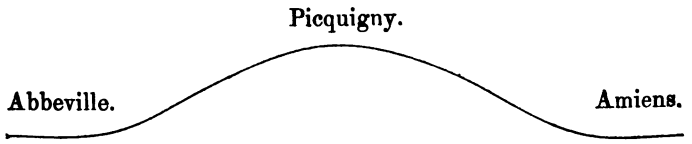
had greater powers of excavation than at present,[1] and throw men on their ingenuity to account for the two states of violence and repose. Indeed nothing can be clearer than Mr. Prestwich's demonstration, that the Somme valleys have calmly settled down.[2] It may be assumed as incontrovertible. And he himself, though ascribing the excavation of the valley to the action of the river, once doubted whether it could have been effected without an elevation of the land. But of late, he has, seemingly, modified his views, and adopted the idea that the river flowed a hundred feet above its present bed, and gradually, "through a long period of time," excavated the valley. He has carried out this theory of excavation still more fully in his late most careful and elaborate Paper (Phil. Trans., p. 11, 1864), on the Flint-implement-bearing beds, interspersing his arguments, though, with the faintest possible admissions of a rise of land.

M. Élie de Beaumont still believes that at the formation of the sands and gravels the Somme was at its present level, depth, and shape; but he has unfortunately coupled it with such an outrageous theory—"a secular wave of translation rushing in from the sea" and heaping up the gravels—that the admission becomes valueless.

[1] Evans.

[2] Geol. Soc., June, 1863; Roy. Inst., Feb. 1864.

There is evidence both of elevation and subsidence of land. The castle of St. Valery, for instance, at its mouth, is built at a considerable height on a promontory of raised beach of river gravel. The peat, a freshwater product, passes beneath the sand-dunes into the sea, showing a difference of level and a loss of coast. The peat is the latest formation of the Somme. Again, the higher beds at Abbeville and Amiens are a hundred feet above the river; but at Picquigny and Liercourt, *between* those two cities, they are a hundred and fifty feet.



If the river cut out its channel without elevation of land, it must have flowed up-hill. It can, I believe, only be accounted for by an elevation of land *after* the beds were formed. As the land rose, a few feet perhaps in a century, the stream acquired a proportionate power, fell into a narrower channel, and kept it down to the level which it has retained. The gravels rose tier after tier as the sides were upraised. It is a reversal of the process, though the same in its effect.

The question under this view is relieved of the weight of myriads of years since man fashioned his weapons, and hunted his mammoth on the banks

of the Somme. It is brought within a narrower limit. Is it within six or eight thousand years? It stands thus:—Bones and limbs of animals which no longer exist,[1] and flint weapons, have been found in the subangular gravel, and almost lying on the chalk. The former were washed down by floods or freshets, and left on the shallows as they subsided, sometimes with the flesh on them, and joined together by their ligaments. The latter were washed down, or dropped,—as without a known exception the hatchets have been found flat on their sides. They have fallen on the gravel itself, and have not forced their way through any light superincumbent strata, or passed through fissures. This is important. Men therefore lived at

[1] The extinct mammalian remains found on the Somme are of—

Elephas antiquus.
Elephas primigenius (Mammoth).
Rhinoceros tichorinus.
Hippopotamus.
Ursus spelæus.
Hyæna spelæa.
Felis spelæa.
Bos primigenius.
Equus fossilis.
Cervus tarandus priscus.

Remains are found of—

1 Bos,
1 Equus,
1 Cervus, of species still living.

the time of the lowest gravel, and before five and six strata of sands, loam, marls, and finer gravel, to the height of twenty-five and thirty feet, were deposited in calm water above it. This presupposes Time. It is true, as Mr. Pattison remarks, "that the gravel-beds are the most troublesome subjects of the geologist in regard to succession."[1] It is the interstratification of the same materials which gives age to the Somme deposits, and also the admitted fact, that the enormous mass of flints before spoken of was rolled, and jostled,—not rolled to and fro as on the sea-shore with every wave,—rounded, and ground, and triturated into pebble and sand *by the river itself*, and not supplied ready formed by other streams or sources. There was no catastrophe. In Forbes' opinion, the forces which pulverized these "mountains of chalk formation did not take the character of even a continental deluge."[2] Nor does he think that even the glaciers which have been invoked in these low-lying valleys will account for "the enormous amount of *work* expended in the production of these flinty gravels."

Taking the discovery of the weapons in the lowest stratum as indisputable, we come to a point which is equally so, that no change whatever has taken place in the present order of things,—except

[1] See App. 4. [2] 'Good Words,' March.

the continuance of the peat growth,—for the last two thousand years. The land has been wholly unmoved and quiet. There are some Roman-Gallo graves cut deep into the gravel at St. Acheul, some sixteen or seventeen centuries ago, which have not varied an inch, relatively or positively, since they were first made. They are just as when first dug in the soil. The heights, therefore, of the valley were as settled and fixed as they are now. Suppose we take two thousand years as the period when the assumed upward movement ceased, we have then four thousand years (five thousand five hundred by the Septuagint), for the elevation of a mean of three hundred feet. But as Man did not migrate as soon as created (by inference, not until the Dispersion),[1] a considerable reduction of time must be made before he wandered from his distant geographical centre to the low, reedy margin of the Somme. Stuart Poole fixes the Dispersion about 2698 B.C.[2] It is extreme,—but let let it be taken. Is that period sufficient for the elevation of the land, the excavation of the channel, and the formation of the extended sands and gravels from the

[1] There is nothing either way in the account in Genesis. If earlier emigrations be held, still many centuries must have passed before they commenced, from the slowness of population,—*e. g.* Seth, born in the hundred and thirtieth year of Adam's age,—as recorded in the opening of Scripture history.

[2] Smith's Bible, p. 327.

"mountains" of chalk and flint? If it be said, that the upheaval, if true, was more convulsive and energetic than anything which is in action now, we may go back to the horizontal strata of the chalk flints, and find it gradual and even,—and the time seems insufficient.[1]

But Picardy was not alone elevated; the same movement must have affected a considerable area of north-eastern and central France,—wherever the Sambre, Seine, Oise, and other rivers flowed,—and probably the south coast of England. All this has to be done as well in the time. If Sir C. Lyell's map be at all reliable,[2] neither France, nor this country below the Bristol Channel, disappeared during the great glacial submergence of the British Isles. The elevation, therefore, of these regions from a low level was probably the dying out of the raising force at its extremities,—the last feeble throes before entire rest,—and which may have been going on ages after the cessation of power which brought up the rest of Britain in the early Post-pliocene to its present level.

Now it is curious, that the Brixham cavern is a hundred feet above the level of the adjoining sea, just as St. Acheul is a hundred feet above the adjoining river. It is sixty feet above the bottom of the valley through which the stream now runs.

[1] See App. 5. [2] Antiq. Man, p. 276.

There are found in it the same extinct mammal bones, the same hatchets, and knives, and spear-heads, as in the Somme valley. The stream is assumed, as usual, to have flowed into the cavern at its present height, and to have worn itself down. May it not be, that a contemporaneous movement raised the sides of the Somme valley and the Brixham caves? Both have been elevated, just as the red sandstone of Devon, and the chalk cliffs of Dorset and Dover have been. The same weapons and the same height give a fair presumption that they were raised at one time and by one force. The stream, increasing in power as the channel was raised, preserved the level at which it at present flows; but, like the Somme, it requires Time.

Turn in another direction to the caverns rendered so famous by Dr. Schmerling at Liége. They range to two hundred feet above the Meuse. The whole of that region has been torn and distracted by volcanic action, and has suffered great changes of surface. The rocks are principally carboniferous limestone, and are split and severed into numberless caves, galleries, and subterranean channels, into which the winter floods swept with violence, carrying with them *débris*, bones, carcases of dead animals, and whatever else was borne along by the angry waters. As to their present height, the true

solution is at hand in volcanic force.[1] That is so obvious that it is acknowledged at once, without the high-level theory. It may have been raging, intermittent, or continuous. There is no sufficient record. One thing, though, is observable, that some of these caves open from the perpendicular face of the rock two hundred feet high, and have corresponding openings on the other side of the river, showing that they were once connected; in fact, that the limestone had been rent into these broad fissures while forming the bed of the river. They give no certain measure of time; but there are found in them the same extinct animals and the same flint weapons as on the Somme and at Brixham, and we seem, in some degree, compelled to the conclusion, that they were all at the same level, whatever that might have been, when man wandered over both countries. The flint-bearing drift was not high at one place and low at another. The Sambre and the Somme were not flowing a hundred feet higher than now, while the Meuse and the Seine were creeping along in their present humble channels; but the whole broad, extended district through which these rivers run was uniform, and probably low.

But who were the fabricators of the flints? Scientific opinion, with a rare approach to unanimity,

[1] See App. 6.

holds them up as men lately sent forth from the hands of their Creator, and Horace is quoted in support of the view.[1] Their destiny commenced as a race of Caspar Häusers, or as Romulus and Remus might have grown up undiscovered by Faustina. Is there any solid ground for these ideas of the rude origin of our race? Scripture and History alike oppose it. The earliest Scripture tradition speaks of men in a social, civilized state, as keepers of sheep and tillers of ground, as having rights of property, as bound by marriage, as builders of cities, makers of tents, weavers of clothing, artificers in copper and iron, as inventors of poetry, and delighting in music. These are not the manners and habits of savages, content to live from day to day. They are highly artificial, and presuppose a progress into wealth and luxury,—the luxury, as Churchmen believe, which first led to the vices and dreadful sins which culminated in the Deluge.

History flows in the same direction. The traditions of Egypt, Babylon, Persia, India, and China go back to dynasties, arts, and civilization, fabulous in age and unsubstantial in form, but important as showing the ideas of men in the remotest times of which we have knowledge. The oldest record

[1] "Cum prorepserunt," etc., 1 Sat. 3. 99.; and so might Æschylus and others.

still recedes to an imagined state of things greater than any which then existed, and to glories from which their own age had degenerated. None go back to troglodytes and woodland savages for their origin.

It is unfortunate for History that the chronological and astronomical cycles of the earliest countries of the world should have so outraged common sense as to make them valueless. Had the Chinese and Brahmin astronomers of India been less ambitious, and the Egyptian priests been content with less than thirty-six thousand years of kings, it would have been the world's gain. As it is, their exaggeration makes even truth doubtful. We may almost say what we like. Thus Sir G. Lewis, with no sort of authority, dates the Pyramids in Solomon's age, and Latham,[1] of his own will, confines the growth of Chinese civilization to the last eighteen hundred years.

There is evidence, as there is probability, that the four great empires were founded at no long interval from each other,—the Chaldæan the first, followed quickly by the Egyptian. That, perhaps, may account for the rivalry which George Syncellus, quoted by Lewis, speaks of when he says, that "the writers on Chaldæan antiquity consider the accounts of Egyptian antiquity to be fabulous, and

[1] 'Varieties of Man,' p. 60.

the writers on Egyptian antiquity hold a similar opinion with respect to the accounts of Chaldæan antiquity. Neither regards the other, but each weaves spiders' webs in glorification of their own nation and fatherland."[1] But there is a real history nevertheless; and the presence of the false must not divert us from what is reliable and true The Egyptian is most known to us by its monuments, and of late days by the researches of scholars, and therefore will best suit the object in view.

Menes is generally received as the first historic king. Before him, gods and demigods stretch back into illimitable time with names as shadowy as their lives. The date though of his reign, even if he ever existed, is as impenetrable as an enigma of the Sphinx. The priests kept the annals, or made them, and Menes may not be more true than the Menu of India, or the Minos of Crete. Very probably not. Whether they had any chronology known only to themselves may be a matter of conjecture, but it is clear that they adapted their revelations to the credulity of the inquirers. Thus they vouched the reign of Menes to

Herodotus, as	B.C. 11,400
Manetho, as	„ 5,702

[1] Astr. Anc., p. 427.

Diodorus, as	B.C. 5,000
Eratosthenes, as . . .	„ 2,600

There is no sort of reliance to be placed in these dates. The Father of History would seem, by his imparted date, to have been of an easy, gossiping nature. That given to Eratosthenes is worth remark, as it has in some respects opened a law of guidance to subsequent calculations.

Josephus makes his reign .	B.C. 2230
Eusebius	„ 2258
Julius Africanus . . .	„ 2218
Hales	„ 2412
Sir G. Wilkinson . . .	„ 2690
Stuart Poole	„ 2717

But these more moderate dates bear with them no real evidence of truth. They have all come originally from the same source, and have all been, more or less, guesses and inferences from the tables of Manetho.

Bunsen, as all the world knows, has overridden dates, and reconstructed the regal annals in a manner as audacious as it is new. The acumen and ability with which he has done this is above praise, but he failed; he has worked up to a pre-conceived idea, over-proved himself, and woven the webs of Syncellus. His Menes reigns 3643 B.C., and his historical kings reach up to 9085 B.C. Lepsius, in the same track, taking Manetho also for his guide, goes

some centuries further back, but with no greater certainty. No two writers on Egypt, from first to last, agree together; their chronology is worthless.[1]

The Deluge, in Hebrew chronology, took place 2348 B.C. The dates given of the reign of Menes, from Josephus to Poole, are from the Septuagint version, which states the Flood at 3245 B.C. There is no solid ground for this. The fact is, that the Bible chronology is inextricably confused, and at best can only be comparatively adjusted. The Jews are said to have tampered with it to falsify the fulfilment of Messianic prophecy. The Alexandrian translators are accused of doing the same, to make it square with Egyptian annals; but Professor Rawlinson[2] says, that it is two to one in favour of the Septuagint, because in its post-diluvian dates, by leaving out the second Cainan, a life of a hundred and thirty years, it becomes identical with the Samaritan.[3] A glance at these dates will show the difficulty. The intermediate lives of the Patriarchs are just as full of variety.

	To the Flood.		
Hebrew.	Septuagint.	Samaritan.	Josephus.
1656	2262	1307	2256
	From the Flood to Abraham.		
292	1072	942	993
1948	3334	2249	3249

[1] See App. 8. [2] 'Aids,' p. 264. [3] See App. 9.

It is well known, that in the Septuagint version there is a second Cainan amongst the post-diluvian Patriarchs, who is not to be found in the Hebrew. How he got there is open to question; but he is generally rejected by modern critics, and is made to exhibit a falsification of the Greek text. As Rawlinson says, his rejection brings the Septuagint and Samaritan together after the Deluge; but if we take the whole period, we find it thus:—

Septuagint.—To Flood 2262; to Abraham 942 = A.M. 3204.
Samaritan.— „ 1307; „ 942 = „ 2249.

But the leaving out Cainan is serious, as St. Luke places him in the genealogy. He took it from the Septuagint. True; but if wrong, it shows a fallibility in an inspired writer, in the presence of what our critics suppose a sounder genealogy in two Pentateuchs, Hebrew and Samaritan; and no one believes St. Luke's text to have been corrupted in this matter. The Codices are against it.

The charge against the Jews is improbable to an absurdity. Justin Martyr, Tertullian, Origen and others accused them, in controversy, of altering passages of their scriptures;[1] but Abulfuragius, a writer of the thirteenth century, has thrown it into a romance. He tells us, that the Jews having learned from prophecy and the Scriptures, that the

[1] It may be found in Eusebius, lib. iv.

world was to last 7000 years, in mystical response to the six days of Creation and the day of rest and completion, and that the Messiah was to appear in the last times, found to their consternation that Jesus had come in the sixth millennium. The Christians pressed hard upon them that He was the Messiah. What was to be done? Fortunately their chronology was computed from the birth of the eldest son; and so the Rabbis took off a hundred years from Adam's age, when Seth was born, and added it to the remainder, where it did not count; and they did the same to most of the lives down to Abraham, and by this means showed that Jesus was manifested in the beginning of the fifth millennium. "See!" they cry out, "Christ was not to appear till 6000 years, and behold, you say He is come in 4004. This cannot be the Christ, for we are still in the middle of the world!"

This is the stuff we are taught to believe of the Hebrew chronology, and that the Septuagint, in the face of its interpolated Cainan, is right! Far wiser to consider, with Professor Rawlinson, "whether, since the chronologies of the Hebrew Bible, the Samaritan Pentateuch, and the Sep tuagint differ, we can depend on any one of them;" and to admit, that "doubts must ever attach to the chronology, not only because in all ancient MSS. numbers are especially liable to accidental corrup-

tion, but also, and more especially, from the fact that there is so wide a difference in this respect between the Hebrew, the Samaritan, and the Greek copies."

Stuart Poole had the same idea when he wrote that, "as two of the three sources must have been corrupted, we may reasonably doubt whether any one of them be preserved in its genuine state."[1]

They are right. What possible system, as binding on a man's faith, can be made out of the following tables?[2]

ANTE-DILUVIAN PATRIARCHS.

	Lived before birth of eldest son.			Lived after birth of eldest son.		
	Heb.	Sam^{n}.	Sept.	Heb.	Sam^{n}.	Sept.
Adam	130	130	230	800	800	700
Seth	105	105	205	807	807	707
Enos	90	90	190	815	815	715
Cainan	70	70	170	840	840	740
Mahalaleel . . .	65	65	165	830	830	730
Jared	162	62	162	800	785	800
Enoch	65	65	165	300	300	200
Methusaleh . . .	187	67	187	782	653	782
Lamech	182	53	187	595	600	565
Noah at Flood . .	600	600	600			
To the Flood . .	1656	1307	2262			

[1] Smith's Bible, p. 92.

[2] From Dr. G. Smith's 'Sacred Annals.'

POST-DILUVIAN PATRIARCHS.

	Lived before birth of eldest son.			Lived after birth of eldest son.		
	Heb.	Sam^{n}.	Sept.	Heb.	Sam^{n}.	Sept.
Shem after Flood .	2	2	2	500	500	500
Arphaxad	35	135	135	403	303	403
Cainan	...	...	130	...	...	330
Salah	30	130	130	403	303	303
Eber	34	134	134	430	270	270
Peleg	30	130	130	209	109	209
Reu	32	132	132	207	107	207
Serug	30	130	130	200	100	200
Nahor	29	79	79	119	69	129
Terah	70	70	70	135	75	135
To birth of Abraham	292	942	1072			

I believe with Usher the Hebrew to be the true record, whatever may be said of its true chronology. It seems we may select one, or adjust a chronology out of the three at our own will. Indeed the supporters of the Hebrew are even taunted[1] now-a-days with endeavouring to tie down their opponents to it; and the Septuagintarians speak sharply of not submitting to the restriction; so that it would appear that any one who, in an inquiry like the present, should take the English Bible for his basis, would be put out of court at once. Hard for the readers of the Bible at home; though harder perhaps for the readers of the millions of Bibles

[1] 'Aids,' p. 259.

sown broadcast, without comment, over the world in all languages. But the Septuagint is of no more authority over the Hebrew in Bible chronology, than the date of Menes, as read by Manetho, is over the date assigned by Mr. Poole.

The earliest historic record we possess,—which, as it is gained by counting upwards, carries a degree of general certainty with it, is the departure of Abraham from Syria. The Hebrew chronicles it 1921 B.C.; the Septuagint, 2200 B.C.; Mr. Poole, 2081 B.C. At any rate, we have something tangible to go on. We have the consecutive acts of a man's life. We follow him through each, see his motives, and pass judgment on them. Before, we had annals; we have now events. Whether Menes flourished 2717 B.C., or whether 1072 or 948 years intervened between the Flood and the birth of Abraham, being doubtful, may be set aside. We have a life-history now. We are in the ninth generation after the Flood, and we have Abraham at seventy-five years old dwelling in the land of Canaan.

Syria at this time was wealthy and powerful, with Damascus as the seat of government. Canaan, though with large open tracts, was inhabited by a people whose profligacy and iniquities, through excess of wealth and luxury, were so dire, as to have long called on Heaven for vengeance; and which

was studded with cities of such importance, that two of them were shortly afterwards destroyed by a special miracle and angelic intervention. Journeying to Egypt in a year of famine, Abraham knew that he was approaching a great monarchy, opulent, and, as he had heard, arbitrary and tyrannical, whose king and princes acknowledged no law but their own will. The fame of Egypt, its superb luxuriousness and lawless lust, had spread far and wide, and he dreaded the danger which the dearth forced him to encounter.

Now, supposing the Deluge to be true, as related, there is nothing of the rude flint hatchet in this fresh outstart of mankind. As soon as they spread in these countries, they found cities and kingdoms, and go back to the vices, pomp, grandeur, and sensuality in which the world had indulged before the waters overwhelmed them. Egypt at this time was not a new kingdom; it was established, known, notorious. The monarch who then reigned, and whose princes and people were so voluptuous, was one of a line of kings. Many reigns must have passed, through a gradual ascent of opulence and power. Egypt was then, as it continued long afterwards, the great corn-grower of the world. There was a famine in Canaan then, but Egypt did not suffer. It had been long established, and too well governed to be affected by it;

and whilst dearth and desolation rage without, and cities perhaps languish and tribes perish, the princes commend the beautiful sister of an unknown wayfarer to the king as a new pleasure,—something to divert the tedium of royal life,—"and he entreated Abram well for her sake; and he had sheep and oxen, and he asses, and men-servants and maid-servants, and she asses and camels;" loads him, in short, with wealth, and takes her into his palace.

Yes, say the Septuagint advocates, we have ample time for all these things; or, as it is more simply put in the 'Aids,' "all the requirements of profane history are sufficiently met by the adoption of the Septuagint and Samaritan date for the Deluge," the one being A.M. 1307, the other A.M. 2262,—nearly a thousand years of difference.

M. Bunsen argues well[1] on the length of time necessary to the development of Egyptian life, as testified by its earliest monuments; and it must be confessed, that nine generations seem unequal to produce such a state as existed in the time of Abraham, even though they are counted as centuries. Eight or nine hundred years will produce great effects, starting from a settled government. They have made England what it is from the times of the Conqueror. They had not previously done

[1] 'Egypt's Place,' etc., vol. iv. p. 571.

much when they left it under Harold. Russia has been developed from a state of barbarism since Ruric, A.D. 862, and without much to speak of before Peter the Great. Rome, with a nominal date of 752 B.C., but with an origin buried in distant obscurity, took even a longer time in growing to its maturity; and other countries, without exception, have come under the same law of gradual progress. But in these cases, there was a population to start from. From the Flood there was none. Three men and their wives have to repeople the world; and, for aught that appears, they were neither extraordinarily prolific nor even youthful at the birth of their first-born sons. Five sons are recorded to Shem, four to Ham, and seven to Japheth.

But, however this may be, if the interpretation be sound, that the Dispersion took place in the time of Peleg, four of the nine generations had passed when the whole world's population was assembled in the plain of Shinar, and capable of being contained within the walls of a single city. In the Septuagint chronology, there are only 411 years from Peleg to Abraham,—a period utterly inadequate for the requirements of the case.

Whatever the population in the region of Shinar, the Dispersion can only have been in tribes,—perhaps family tribes by intermarriage. One went to

India, one to Persia, one to Syria; some to the north, some to the Western isles,—and one felt its way till it came down to Egypt, and finally settled there.

Egypt must date from that time, not from a few years after the Flood,—the settlement of a wandering tribe in the rich country of the Nile. That tribe rose into a great and powerful kingdom; but it must have been governed by the law of progress of all kingdoms which rise from such small beginnings. We have no right, for the sake of a theory, to make it an exception to all other history. The obscurity of origin, and the felt necessity for a long period of development, led the priests of Egypt, as for the same cause the priests of India, Persia, and Babylon were led, to invent long successions of ages and reigns. They had no certain record, and yet their very reason told them, that a kingdom of such magnificence, strength, and resources was not the growth of a few hundred years.

The thought that is on Egypt, falls naturally on the Pyramids. They are of unknown date and origin. The great Pyramid is ascribed by Herodotus to Cheops. Manetho says Suphis, 4953 B.C. Bunsen says Sesorthosis, 3460 B.C. Hales places its building 2095 B.C.; Poole, about 2400 B.C. Diodorus says, that nothing was known of their origin in Egypt in his time; some stated one

founder, some another. Herodotus says, the third was the tomb of Rhodopis, a courtesan, and was built by several monarchs, who had been her lovers! Manetho says it was built by Mencheres. Bunsen speaks of former Pyramids at Kokome, wherever that was, built under Uenephes, the second king after Menes.

It is very clear that there is no certainty about them. The names of the founders were known to the priests. They were not likely to be forgotten; and they were placed in their succession of kings with traditions attached to them, and so given to Manetho.

Now such a monument, in its idea, could only be the result of great knowledge and large designs. Whenever the first Pyramid was built, the kingdom must have risen to a great height of power, arts, and luxury, before its head would have imagined such a tomb; and the men who carried the idea into execution must also have been men of mental power and resources. The mechanical knowledge exhibited has raised the admiration of our modern architects, even if they have not, as at Stonehenge, been puzzled to account for it. Take the vast size, the mathematical precision of its enormous square stones, its grooved doorways, the consummate skill with which its passages were masked and concealed which led to the central chamber,

if sacrilegious hands should ever try to reach it,—all this supposes a long and gradual advancement in arts: it was no sudden freak of a tyrannical monarch, who forced his people to the work, and slew his thousands in its accomplishment. The men who designed the Pyramids, like the men who built Memphis, and covered a large region with gigantic works, rose from a small tribe,—perhaps a particular family, and must have consumed many generations in inferior labours and under inferior knowledge.

That is the common-sense view of the question. But we are told that it was no such thing; all that knowledge was the resuscitation of an ancient knowledge, and the men who built the Pyramids reproduced the arts which had flourished before the Flood. There is no proof of this. Cain is said to have built a city, but that was in the infancy of the world, and we have no indication beyond the mention of the fact. With this exception Scripture is silent. We read of civilization, and the comforts and habits of social life; but even those would probably have been in a great measure lost at the Flood, and have to be regained by a slow process, aided chiefly by the memory of things done, rather than the mode of their doing. Such would certainly be the case now, as any one may easily assure himself who, without being an

artificer or mechanic, should, in imagination, try to reproduce even the common things of every day life unassisted and alone. If the world were reduced to a single family now, and all human works destroyed, how many ages would pass before Windsor Castle would be rebuilt or a Cathedral raised? I admit, though, that the argument is more rhetorical than sound,—drawn from probabilities, not from evidence; but if this be yielded, and the ante-Flood architectural powers allowed, it throws back the antiquity of the flint fabricators, under the idea that they were amongst the earliest inhabitants of the earth, to a proportionately greater distance. It increases, rather than lessens, the difficulties of those who hold to the few thousand years since Man's creation, forcing them back beyond "the artificers in brass and iron,"—and even beyond the city which Cain built, aided by their inventions and their works.

The attempt to build a tower of enormous proportions and of a height only to be expressed by hyperbole, within so short a period as 300 years after the Flood,[1] may seem to give countenance to the notion of a pre-existing architecture, and it must be taken at its value. But this is on the supposition that the Flood was universal,—a point very generally questioned already, and which must

[1] Stuart Poole.

eventually pass away, by force of circumstance, as a principle of belief. If it were partial, the whole argument falls to the ground, unless we suppose all the civilized population to have clustered round the centre of original creation, and so that man and his works vanished in one common ruin. There are certainly no antediluvian buildings in any other part of the world.

But there is a remarkable fact, that all architecture in the remotest ages had an air of the gigantesque. Babel perhaps, whenever that was, gave the lead. The idea, thus early conceived, is carried on to the Pyramids, to the obelisks, idols, sphinxes, cut from single blocks of the hardest granite. That very hardness, exquisitely as the stone is wrought, which would break to pieces whole stores of our tools in common use, is of itself a very remarkable proof of a long and patient advance into arts before it could be accomplished. The idea is carried to cities, as to Nineveh, of three days' journey from gate to gate; to Babylon, with its parks, vineyards, oliveyards, and cornfields within the walls; and in later times, the product probably of a slower growth, in the Ellora and other vast temples in India. The farther we go back, the grander the conception in these works,—rude, barbarous, and tasteless to European eyes, but with very little in them of the flint treasures of the quaternary

gravels. These arts and these gigantic works did not spring full-grown into the world. God gave man brain and intellect, and the power of working out his conceptions; but step by step, not by any sudden leap to excellence and perfection. Generation improves on generation. That has been the world's law, and all great inventions have borne witness to it. Every large result in art, science, mechanics, construction—the *scibile* of the world—has been gradually reached from the simplest beginnings and through a long succession of ages. As well put the power-loom before the weaver's shuttle as the Pyramids in the early part of Egypt's history.

Another thing is to be remembered. We fix dates to Babylon, Nineveh, and the rest, and write fluently of Nimrod's kingdom and his successors, and the conquests of Ninus, whereas in reality nothing whatever, at all reliable, is known of them. It is either conjecture, or has been drawn from sources which are not trustworthy. We speak of the building of Nineveh as of a complete city, walled, and battlemented, and adorned with temples and palaces, and capable of containing a vast population. It is in the highest degree improbable. It *grew* into all that, just as the Pyramids grew into Egypt; but there must have been a long antecedent state, before either reached their maturity.

Putting aside dates before Abraham as inaccurate, the powerful and flourishing state of Egypt, when he went down there, is a warrant for throwing back its commencement to a considerable distance. The same may be said of fortified cities, armies, invasion, lust of conquest. Ages upon ages must have passed before these things, or the necessity or desire for them, could have worked upon men's minds. Wealth and property were firmly established, and population widely extended, before the rapacity of rulers led them into wars of dominion. Darius might have slept in peace, if Persia had not been opulent. And therefore is it, that it is so difficult to understand Nimrod's conquests,—if that be the proper interpretation,—so soon after the Flood. Ham begat Cush, and Cush begat Nimrod.

All early Asian history, as revealed in Holy Scripture and tested by human records, is one of progress. There is no perceptible break or fault. Scripture tells us that from one pair, gifted with high intelligence, but with a self-perverted will, the world progressed into such a state of power, wickedness, and abandonment to their passions, that it became intolerable in the sight of God; and profane writers carry on the same tale of progress from a later period. It is a continual advance, an onward movement of an observant, active-

minded race, gaining experience age after age, and putting it to enlarged uses. When progress ceased, as in China, all that was thought necessary for security and happiness had been obtained. If we go back in idea to the simplicity of a golden age, it does not show that man's intellect was weaker, but that his life was less artificial, and his wants fewer. It is incredible that God should have placed so helpless a creature in the world, whether in one centre or in many, without knowledge above a higher kind of instinct; and this especially, if he had a soul and a future judgment. He must have given witness of Himself, if that witness were ever truly to be obtained. It could not come from any other source; and that supposes mental strength, and a capacity for dominion over His other works. The brain power of men in the first age must have been equal to that of our own, according to its means of exertion. We have accessions of knowledge and the wisdom of past ages, and we have reached an extraordinary height in science and industry; but all that proves nothing as to *brain power*. We are not all wise, and the same relative differences probably existed always as they do now; but history and pre-historic tradition alike show, that in remote times there have been men of commanding intellect in the world, conquerors, founders of empires, founders

of religious systems, lawgivers, astronomers, poets, architects,—India, China, Chaldæa, Egypt, having each its own independent style,—besides inventors, whose peculiar talents were necessarily called forth as men settled down into communities. They have left their stamp in the world's records, from originality of mind and genius. We are copyists and improvers, with more ideas, but not innately greater.

We may justly claim for man, on historic grounds, what we find stated of him in Scripture, that he was formed with faculties in perfection, according to his position and means of knowledge; and I am of idea, that the more the claim is investigated, it will be brought out into greater relief. We can grind corn, moisten it, knead, mould, and bake bread in a minute. It is a great achievement; but it may be doubted still whether the adapter of this machinery had greater brain power than the inventor of the first simple hand-mill and the maker of the first loaf. And in more showy things, it would be troublesome to decide whether in war Napoleon were superior *au fond* to Cæsar, Cæsar to Alexander, and Alexander to the *Attilæ illacrymabiles* who waged unknown wars in the extreme East, in the depth of ages, before they turned their arms to break up the Roman Empire. A succeeding age improves what a former one has invented. The Armstrong gun, with its wondrous precision

and illimitable strength, is but the lineal descendant of the first rude culverin, or whatever it was, that was fired at Crécy; and so it has been from the first in arts, arms, and the philosophy of life.

The flint weapon makers, wandering houseless through the centre and north of Europe, were not, under these views, the earliest inhabitants of the earth,—the primæval stock from which the nations have descended. What was their place in the order of men? In all ages there has been a migratory instinct, necessary for the world, and implanted by God. In its larger phase of tribes and hordes, it is the solution of the earth's population and the rise of monarchies and states. But it has its lesser action as well. Men of bold natures have broken off from the parent tribe, impatient of restraint and longing for perfect freedom. Some, like Abraham and Lot, have wandered forth with flocks and herds, seeking a new centre for their families and kindred. Others have gone forth like the prairie hunters of North America, led on by hardy frames and facility of food, to lands far distant from their home,—the pioneers of a long line of adventurers in the same track, and urged by the same motives.

It is easy to imagine causes. We may stop at this last, because it seems, in much likelihood, to solve the flint enigma. The men who fashioned

these weapons were not representatives of the human nature of their age. They were its wild offshoots; men of adventure, choosing that rough and stirring life before labor in cities, or the drudgery of camel and sheep tending. The wants of such men, like the prairie hunters and backwoodsmen, would be few. Whatever comforts and life-easiness they may have left behind, they must have despised them, just as they despised the ties of home and kindred. They were a bold, lion-hearted race. The dark forests and the frozen rivers of Germany, with all the healthful vigor of the chase, and the wild venturesome life they led, were of more happiness than the warm, sunny skies, and the softness, perhaps the vices, of Asiatic lands. There was a charm for them in the danger, as well as in the excitement of new countries and new scenes, so utterly unlike any that they had known before; and they were tempted onwards, and others followed with the same contempt of the early profligacy of the world, and the same yearnings of a sounder and more robust nature.

There is nothing improbable in this. Human nature has always been the same in its great leading principles, and has produced similar acts under similar motives over and over again in the world's history. The tracts that were passed were immense, and the difficulties, no doubt, were often

formidable; but these things never did, and never will, effectually oppose men of a determined spirit; and whatever may be thought of these, *that* character cannot be withheld from them. The absorbing interest, though, is the age of these migrations.

There is something mysterious, almost amounting to awe, in the seeming annihilation of a race, who came and disappeared like shadows, unrecognized by Revelation and unknown to history, and who, at the same time, were the true progenitors of European nations. They had, doubtless, a great mission to accomplish, unconsciously in their own rough, hardy way, fulfilling the will of God in opening up the countries of the West to their future population; they may have even given the impress of that firm and solid nature by which Northern nations have ever been marked, and yet they have so irrecoverably passed away, that they are only known to have existed at all by chipped flints buried in river gravels. They have left no other witness,—no mound to mark their tomb, no imbedded skeletons, no bones, nothing but a solitary, doubtful jaw,—so doubtful, that it is an obstruction, rather than an aid to truth. Who these men were, their strength, stature, form of skull, habits, is not even open to conjecture. It is a blank. Whether they had religious rites of any kind for

living or dead; whether they were clothed and sandalled with the skins of the animals they slew, or whether they were hardened into the marvellous endurance of the North American Indian, who sleeps in snow and leaves the impress of his body on the earth beneath,—of all this our ignorance is complete.

We may theorize, but we have no facts. We can never know anything certain of these men, for we have their oldest witness in the beds of the Somme. The hope that is fondly held by a section of geologists from pre-glacial strata seems the veriest chimera; and every other evidence, from the Aurignac burial cave, and Dordogne, Danish heaps, and Swiss lake-dwellings, is confessedly posterior to the Somme flints.

Nor can the age ever be determined. Europe might have been a desert, as far as the human race was concerned, four thousand years ago, and these, her first inhabitants, might have roamed hitherwards from the East. There was a great break-up of tribes, as we learn from Holy Scripture, about that time,—a few centuries before, by modern computation,—and these flint-workers might have been the pioneers in that age of a larger emigration. That is the opinion of the more moderate geologists. But then there are the eighty miles or so of the Somme valley, and its mile of breadth, and

its two hundred feet of depth, and its slow deposit of gravels and sands and marls, and its freshwater shells,—and those of the most fragile, minute, and delicate character,—and its vast masses[1] of chalk and coarse, angular flints to be rolled into pebbles, gravel, and sand without reflux action; and its river, which, by hypothesis, flowed two hundred feet above its present level, and has had to wear itself down,—in short, if the Somme valley is not to be struck out altogether from the treatises of geology, the four thousand years, however assisted by floods and other agencies, will not meet the evidence. That fact must eventually be recognized; it would be well if it were admitted at once. It would put an end to much bitter and very needless antagonism. This insufficiency is fully admitted by Mr. Prestwich, and is very valuable as coming from such a man, pronounced, as it is, after five years of close investigation. That the work of excavation "must have been one of great time there can be no doubt; . . . I do not, however, feel that we are yet in a position to measure that time, or even to make an approximate estimate respecting it. That we must greatly extend our present chronology with respect to the first existence of man appears inevitable; but that we should count by hundreds of thousands of years, is, I am con-

[1] "Mountains," *Forbes*.

vinced, in the present state of the inquiry, unsafe and premature.

"Nevertheless, just as, though ignorant of the precise height and size of a mountain-range seen in the distance, we need not wait for trigonometrical measurements to feel satisfied in our own minds of the magnitude of the distant peaks, so with this geological epoch, we see and know enough of it to feel how distant it is from our own time, and yet we are not in a position at present to solve with accuracy the curious and interesting problem of its precise age." (Phil. Trans., 1864, p. 202).

If the Deluge were not universal, we are not restricted to its date, and the subsequent Dispersion, in accounting for the first appearance of these men. If that catastrophe were confined to some region of Armenia,—or at any rate were thoroughly local and Asiatic, which is the modern idea,—it might leave the flint-workers untouched. A great antiquity seems to be required for them,—not for their own sake, but for the extraordinary position of their works. What can it matter, for their own sake, whether these people first appeared four or forty thousand years ago? The only object which an honest inquirer can have, is to gain a true knowledge of his own race in its relation to God; and it is wiser, I would almost say more reverent to God, patiently to trace His works up to their source,

as far as He has enabled us to do so, than to rest content with an incompleteness which in reality is derogatory to Him.

In the freedom, therefore, which is given by the non-universality of the Flood, we are at full liberty, so far as it is supported by evidence, to think of these emigrants as independent of it. Men lived before it, during it, and after it; and these flint-workers may have broken off from civilization, or the settled system of life and government spoken of in Holy Scripture as existing before the Flood. They may have left Asia and wandered into other lands, and have been followed by families, tribes, and kindreds, who spread out over Europe, and became its earliest settlers.

But in what age? An answer to that, as we have seen, would be folly from the wisest lips. It is past finding out. It is in darkness impenetrable. All that is required by the reasoning, scientific world, is an acknowledgment of the principle; and it thinks, that in all just judgment, it has evidence to demand it. If that be conceded, Science ceases to be antagonistic to Religion. We may give it a free play in its action, without binding ourselves to its excesses.

But, say the advocates of Horace's idea, these were not men who broke off from civilization; the rudeness and inartistic skill of their implements is

a proof that they were the earliest attempts of men who had no knowledge of metals, and who by some fortunate chance found that flints might be knocked into an edge by flints, and from this simple source all arms and all mechanical power have been derived. The argument is far from conclusive. Whatever the progress in arts and handicraft in those days, these were not exactly the men to have made proficiency in them, but they were the very men to find out substitutes, when their original stock —if they had any—was lost, broken, or worn out. And this is just what it might seem these hunters did. They had no wish to return. Game was abundant, and easy to be brought down. The mere means of life were easy, health and excitement great. They found flints, in the extreme tameness of animals, just as effective as the more artificial and keener weapons they had set out with. Elephant, buffalo, stag, and bear, were slain as surely, with skill in proportion to their size, as the poor penguins were in the last century, who for a long time stood up to be knocked down by the sticks of our sailors. The boundless, inexhaustible supply of bones and relics of animals in the quaternary series is a proof of their vast numbers, just as, by a known law, their unacquaintance with man would render them an easy prey. There is no apparent reason why the animals on which

these men subsisted should not have been as numerous as the buffaloes of the prairies, or the animals of Southern Africa, which were hunted by Gordon Cumming.

In bad weather or after great success, they chipped out fresh weapons, so that in some places failures or bad flints have been found by hundreds, but always in the same forms. This rather supposes the striving after a certain model, recollected, imitated, and troublesome, without tools of any sort, to obtain. The workmanship was likely to be rude, when a man took out the large flints with his hands, and hammered one with a knob of flint into a spear, and another into an arrow-head, and a third into a knife, and a fourth into a hatchet; but rude or not, they were found so useful, that in the bronze age which succeeded, they adhered to the same shapes in metal which they had been accustomed to in stone.

Of course, it may be said, that in the savagery of their minds, invention was slow, and that having found out a model that would *do*, they were too sluggish to idealize a second. I doubt it. I believe it to be far more probable, that the flints, as has been said, were framed after a remembered form of metal, and that when metal came into their power they moulded it into the old form. In Dr. Falconer's letter to the 'Times,'[1] he expatiates

[1] March 10th, 1864.

on the carvings on reindeer's horns, whistles from bones, "fine-pointed pierced needles," carved handles for daggers "treated with singular skill and art-feeling," found in the Dordogne caverns. I think no one can rend that letter without feeling that these doings of "the ancient savage" were imitations from memory. One can scarcely believe such a description of a portion of them as the following to be the original inventions of men who had no sort of use at hand of metals, and who even used "stone saws." "Another specimen is described as a handle, terminating at one end in a spear-point, and bearing in partial relief the heads of a horse and of a deer, probably reindeer. Others are ornamented with longitudinal and parallel wavy lines, etc. A distinct class consists of palmated portions of reindeer horns, bearing representations of animal forms, some executed in graved lines, others in bas-relief or in high relief."

Every one will agree with what is added. The wonder would be, that *any* one could believe these efforts in art, under the circumstances, original, and not imitative. "If primæval man had really made such a progress in the conceptions of art without having yet attained the knowledge of metals, it would be as curious an anthropological phenomenon, as are the art objects themselves, which express that degree of luxury which ease, leisure, and comfort beget."

The direct proof of the high antiquity of Man from what has been said, mixed as it is with much hypothesis, is not great,—great perhaps by induction, but not great in itself; and there need not be any fatal issue with those who consider the case weak against the constant belief of men for upwards of three thousand years. Still there is a certain amount of cumulative evidence, from which we may set forth, as from a principle, which, though falling into a negative if unsupported, changes its character, and should not be forgotten, under additional testimony.

I freely throw aside from direct witness Kirkdale caves, Neanderthal and Engis skulls, and deltas. They may come in with much effect in cross examination, and do something in their way to prove the case. I cling, meanwhile, tenaciously to the Somme valley and Brixham. They are direct, open, tangible, and demand, I think with reason, to be beaten down thoroughly and incontestably, before an adversary shall go on to other arguments and considerations.

CHAPTER II.

THE CREATION.

It is humiliating, that since the rise of geology we have lost all honest, straightforward commentaries on the opening chapter of Genesis. They have degenerated into special pleading, and the most subtle pleader is accounted the best. All before ran smoothly. Creative systems, however diversified with error, uniformly ascended to their proper source and origin. There was but one idea in all; and Moses, far and wide, was complacently supplemented with Ovid's Chaos and Cory's Cosmogonies. In those days a preacher would as soon have doubted the Bible itself, as that the creation of Genesis was the original creation of the world. And he was right.

But when the geologists began to accumulate facts, and it was found that every year their facts grew stronger and more undeniable, a conviction

crept over all classes of theologians, that something must be done. And so, on consideration, the first verse was separated from its context, and the required interval was supposed to be provided for. It was almost amusing to see the self-composure of the inventors of this forced and unnatural separation, and the eagerness with which the world fell into it, as if glad to get quit of a thought that troubled them. No one seemed to think that the dislocation of a verse at the end of three thousand years to meet a difficulty or an emergency, was not very likely to be a right solution of it,—nor a very wise one.

But though the world was satisfied then, and books repeat it now, after-thoughts have been surging up in restless minds, and the expedient is slowly sharing the fate of all expediency. The contrariety of the first two chapters, taken in an historical view, is made more glaring than ever by it. The apologists for geology who separated the first chapter, and, ascribing it to the original creation, gave the second to a more minute account of the present order of things, were wiser than the first-verse men. The order of days might not altogether tally with the flora and fauna of strata; but as the account might have dealt with principles,—water, land, herbage, beasts, man,—the want of historic details in so succinct and rhythmical a narrative

need have caused no uneasiness to a believer's mind. But when both chapters are made to refer to the same event, as far as man is concerned, the contrariety and inconsistency of the two, historically, is more perplexing than ever.

Nemesis, however, arose under another form. The lopping off the first verse, and throwing Creation back to indefinite millennia, introduced the very serious question of the formation of Light. No one, undisturbed by preconceptions, could read the first five verses of Genesis without receiving them, as they had always been received, as consecutive parts of one great work,—creation, chaos, light. They are bound up together closely and compactly. God created the earth, *and* the earth was dark, *and* God said, Let there be Light. But as light, by the new theory, had been created long before, the fiat, as accompanying the present order of things, must be explained. And how? *Risum teneatis?* By a fog! A fog,—a deep, dense fog, cloud, vapor and mist, had so enveloped the earth, that no ray of the sun could penetrate; and the slow lifting up of this dark veil until the fourth day, when all was again clear, and the sun was again seen, was the answer to the most sublime sentence that was ever penned: "Let there be Light, and there was Light."

The darkness, here used, means merely a tem-

porary obscuration, is the language of one writer, and is in the spirit of a long catena of men eminent in learning, and whose opinions we long to hold in reverence.

Some of the separation school, though, are not content with the gradual unfolding of the thick vapors. They would have it sudden. "The instantaneous breaking forth of light over the world, where all before had been wrapped in utter gloom, is one of the noblest images which can ever enter the human mind."[1] That is,—the penetrating or dispersing the fog by the sun which had all along been shining brightly in the blue ether, some few miles above the earth's surface, equals the highest conceptions of the human intellect, and is meant by the writer to surpass them!

The Light was the first created light, if there be meaning in words. "And God saw the light, *that it was good.*" Could such language have been used on the removal of a gloom and fog, after the light, by the separatists' own showing, had been shining myriads of years before? When did God see and pronounce it good? When it dispersed these imaginary vapors; or, in unison with all other works in the same chapter, when first created? Light had been gleaming through space, and illuminating our system, for a longer succession of

[1] Birks, 'The Bible and Modern Thought,' p. 310. 1864.

ages, than any man will venture to approach with the faintest conjecture. It fulfilled its mission, and obeyed its laws with the same absolute perfection as now. It must have been good as proceeding from the hands of God, and it must have fulfilled His designs, or it would have induced confusion. But after a time, the earth becomes enveloped with a dense ring of mist and vapor. Light penetrates and disperses it, and God sees "the light" that it is "good!" With all reverence in thought and word, did God only see that it was good *then?*

But there is still the problem of the fourth day. The luminaries, both the greater and the lesser, have long been created, and have long since been appointed to their various uses,—it may be millions of years. How is this obstacle to be surmounted? The work of the fourth day is not real, but optical. Optical! "And God *made* two great lights, etc." No; He did not make them. It is optical! Is this fair, honest,—I would almost say, English? Is it what we would bear for a moment in any human book? Has non-natural Subscription ever done anything worse, which raised a shout of indignation from one end of the kingdom to the other?

But it is always so; directly a separatist writer gets to the fourth day, he is unreal, apologetic, ex-

culpatory. He has a difficulty, and he cannot pass it in the common line of his argument. There is something to explain, which he feels must be explained; and which he shows that he feels by the very effort to conceal it. He is in a trammel, thoroughly netted, and he knows it; and his struggles to get free are sad and painful.

But we must return to the second day, when the firmament was made. It means properly an expanse, anything drawn out and extended, and by common consent is interpreted of the atmosphere.[1] It was an act of original creation, and nourished vegetation, and was breathed by animals. It held the very fog in suspension, which was said to have been penetrated by the Light. It existed before; it existed then. How then can it be said to have been *made*, on the re-adaptation of the earth to living things? Oh, say the advocates of this view, it was not exactly "made" in so many words, but in its chaotic interval it had become so overloaded with mephitic vapor and deadly gases, so chemically changed, and so unfit for life, that its restoration was a work worthy the second day. It might be all this, but the word "made" still remains; and to say that it was created, because rendered pure, is an abuse of terms which is not to be justified.

There is, though, another most serious objection

[1] See App. 10.

to this view. All geologists of any note are agreed that there was no break,—no chaotic, azoic interruption in the existence of animals, shells marine and fluviatile, trees and flowers, between the Post-pliocene and the Recent periods. They go on in a continuous, unbroken line. Elephant, rhinoceros, etc., of the Post-pliocene, which have become extinct, lived with the musk buffalo, reindeer, badger, fox, wild cat, red deer, and goat, which still survive in their full vigor. There was no stop, no blank, no annihilation; but while the former were dying out, the latter began to live. As Hugh Miller says, "the present creation was not cut off abruptly from the preceding one, but, on the contrary, it dovetailed into it at a thousand different points." Dr. Pye Smith, too, though striking out a theory of creation more curious than sound, yet held the existence of animals before and after man, without a universal chaos.

The continuity of animals finds a remarkable parallel in mollusks. In the Red Crag seventy, and in the Coralline Crag of an older period, sixty out of every hundred still exist. They contain the ancestors of our oyster, mussel, periwinkle, and whelk. At St. Acheul upwards of forty species of fluviatile shells in the mammoth gravels have been identified with existing kinds. Still no chasm, darkness, death, to break the succession and cut

through the course of life. Fish have lived through all changes from the Upper Silurian system downwards; and trees have survived through the Post-pliocene period,—oaks, firs, yews, elder, common sloe, and even such delicate plants as the water-lily.[1] There was an atmosphere, therefore, from the first geological ages. It could not have been "made" in the refitting of the earth for man, nor even purified from a state unsuitable for life. It existed before.

The unbroken chain of animal and vegetable life is one of the most important points, if not the very key, to a right interpretation of Genesis. Sanctioned by the best geologists and after most careful investigation, it cannot be ignored without abandoning a principle in the pursuit of Truth. But the consequences are very serious to the first-verse separatists, and to the literal readers of the six days of Creation. According to their system, the earth was covered with water preparatory to the adjustment of the present order of things. So wholly and completely was it sunk in the deep, that a special command was given on the third day that the dry land should appear. This, on every fair interpretation, prevents it from being partial. In the mind of Moses, the earth was totally submerged,—invisible. Indeed all writers allow this;

[1] Miller, 113–120; Lyell, 216, 375.

and the high probability that it was so in its original formation, has been demonstrated by geologists and others, without any reference whatever to the theological part of the question.

But, if overflowed a second time, what became of the animals which are proved to have flourished all along without break or intermission?[1] What, too, became of the trees, shrubs, and flowers during this long submersion, which still survive and adorn our forests, brakes, and gardens? Until this unintermittent succession be disproved, it is idle to interpret "the face of the deep,"—just as it is to place the after part of the verse, that "the earth was without form and *void*,"—at some few thousand years' distance. It is an abuse of terms.

It is beyond a doubt that man's works have been found with extinct animals, and that these had existed tens of thousands of years in the world. They had lived before man and after him. In other words, man was *introduced* while they were in full vigor and abundance, and while trees and vegetation were in growth and maturity. Principal Forbes, following the lead of the late Sir G. Lewis, and looking to the recent origin of man, would

[1] I have seen it stated in some book, in answer to this objection, that there is no reason why God should not have destroyed the Post-pliocene animals and have created them again after the darkness, disorder, and chaos which ushered in the work of tne six days. To such depths will men descend!

bring the extinct fauna within the Septuagint era. Let it be so. What is gained? Nothing. It is not whether Post-pliocene animals, which have died out, have come down to a later age, but whether man lived with them at all. The celebrated mammoth of the Neva ice, on which the dogs fed, is continually brought forward as a proof of the survival of that species to a modern time. There is not much in this; for just as ice under lava would remain unchanged, if not disturbed, for ever, even so that mammoth preserved fresh for a century would probably remain so for a millennium; and it is not pretended that the animal found could have been less than some thousands of years old at the very least. Supposing, though, that he had lived down to 1800, it would make no difference. The simple issue is,—did man live with Post-pliocene animals and trees? If he did, it is inconsistent with the historic interpretation of the Bible genesis. We must bridge that space before we can progress a step farther. It is no *per saltum* argument. Did man live with Post-pliocene animals and trees, or did he not? There is not a man of science in the world who will not allow that he did.

All modern geology tends to the conclusion, that man was introduced into the order of creation just as saurians were introduced into the Trias period,

birds into the Lias, mammals into the Tertiary, and so on, till, in the Recent era, animated nature comes forth in its existing state. There has been no stop, no void, no chaos, nothing like an interruption from the Silurian to the present day. There is no place for an interpolation of the first chapter of Genesis. If it does not relate to the original creation, it is nothing.

Man and the present order were nearly three thousand years old, by the shortest account, before any record was made, before any kind of knowledge of former things was reduced to writing, and nearly four thousand by the modern approved chronology. Moses was the first who reduced it into a settled form. There are two chief modes by which he may have accomplished it,—Inspiration and Tradition. The oldest and the most received belief is Inspiration, and that of the most absolute kind. A knowledge of the operations of God was infused into his mind when none but God was present. It was given as prophecy was given, though without the mystery which necessarily accompanies unfulfilled events. He had a clear comprehension of what was done, and was instructed in what the Almighty said. That is the highest phase of Inspiration. It is sometimes modified into a groundwork of traditionary lore from Adam, supplemented by divine wisdom where it was faulty or deficient.

But both, though differing somewhat in method, were under the sanction and authority of God himself.

A third kind, which was carried to its highest pitch by the late Hugh Miller, and which still has its advocates in principle, consists in a series of six dioramic dissolving views of the acts of Creation from Chaos to the Sabbatic rest, on which no evening sets. He has worked it out with great ingenuity, but it comes forth from his hands more like a fairy tale than a solemn act of Creation. Moses is supposed to be in the desert-land of Midian, in some "untrodden recess," and the visions are presented to his waking sight, separated by short periods, fading from light into darkness. "One heavy, sunless day (the first) is made the representative of myriads; the faint light waxes fainter,—it sinks beneath the dim, undefined horizon; the first scene of the drama closes upon the seer; and he sits awhile on the hill-top in darkness, solitary, but not sad, in what seems to be a calm and starless night."[1]

But these visions, however varied by Kurtz and others, and fashioned into attractive forms, are still direct revelations from God, and so far equal the force of immediate Inspiration. In holding any of these views, we are met with the difficulty

[1] Test. of Rocks, p. 171.

that the first chapter does not agree with facts. It has been pronounced irreconcileable with known and recognized things. If this be the case, can it have been written under Inspiration? To speak of Inspiration in connexion with untrue statement is blasphemy. What are the points of discrepancy? They are neither light nor few. There was no void, there was no darkness,—not in its fog, but in its only true meaning, the absence of any source of light; the earth was not submerged; the line of animal and vegetable life was unbroken; it had never ceased.

That is on the system of days in their literal sense. If long periods be taken, and the account be thrown back to the original creation, nothing is gained, for facts still militate against it. Fish, said to have been created in the fifth period, a very late one, were the earliest vertebrates on the Silurian beds. There were mollusks, trilobites, cephalopods, and others of the lowest cast of animal life, —and then came fish. The creation of birds is fixed in the same late age. Birds make their first appearance in the times of the Lias in the form of footprints; bones of birds commence in the Chalk, and both are in the Secondary period. Reptiles, which are spoken of as created in the latest, sixth day period, with cattle and other mammals, flourished in their greatest size and vigor in the

Triassic and Jurassic eras. Fruit and forest trees, which in Genesis are the first earth creation, do not appear till the oolitic period, nor, as H. Miller says, "until we enter into the earlier Tertiaries do we succeed in detecting a true dicotyledonous tree,"[1] that is, a forest tree, or a fruit-bearing tree fit for food.

Can that which is wrong proceed from God? We do not want generalizations, or things approximating to truth. We have certain stated facts. Are they right, or are they wrong? That is the only true issue; the rest is feeling, and feeling has nothing to do with facts.

It might be less startling, if there were any probability of a corrupt text, displacement, or false renderings; if, though inspired by God originally in its form of six days, it had been carelessly preserved, and have been reset by man's recollections in an after-age. But this is forbidden by the present doctrine of Inspiration. It was not written till after the Exode, and was then "borne in" upon the mind of Moses, giving him a knowledge of things which had never been known before. The advocates of Inspiration will admit nothing less than that, and so long as that theory holds, the contradiction must remain, disturbing faith and distressing truthful hearts.

[1] Test. of Rocks, p. 39.

What then remains? Tradition; not vague or fanciful, but having a Divine origin. It is incredible that man should have lived between three and four thousand years without record or knowledge of his origin; equally so, that he should have been placed on the earth with a soul, and the responsibilities of a future judgment after death, and have been left to find them out by his own reason. The broad, general duties of his state, and his relation to God, must have been made known to him from the beginning. The world, with all its acute logical power and maturity of intellect, has never yet been able *to prove* the being of a God or the existence of the soul by pure reason, and never will. Their failure is notorious. Is it to be conceived, that human nature, in its infancy, should have to work out that problem unassisted, and yet be subject to the penalty of eternal death if it failed to discover it?

And that which is so strong by hypothesis is verified by fact. No one will pretend that the cosmogonies existing in all countries of the world had so low a date as the age of Moses, or that they drew them from the plains of Midian or the wilderness of Sinai. Coincidences with Genesis, of such a nature as to make their common source undeniable, have been found in countries to which neither the name nor the writings of Moses could ever

have had access. If it were a possibility with India, China, and Northern Europe, it is utterly out of the question when applied to Peru, Brazil, and Mexico. Traditions, as is well known, identical in principle with those of Europe and Asia, have been found in those countries, and justify Faber when he says:—"The same notion of certain sacred books ascribed to the great father could not have prevailed in regions so widely separated from each other, unless the inhabitants had derived it, together with their system of theology, from a common centre."[1]

The form and mode by which man's origin and destiny were conveyed to him is open to conjecture, but its preservation for many ages must have been by memory,—a solemn heirloom from father to son. As the world spread the tradition spread, colored by the genius and thought of different nations. One form of it, after the use of letters, descended through the line of Abraham through the Israelites in Egypt to Moses, which is preserved and embodied in the first of Genesis.

There is nothing in the account of the Creation which opposes this idea. Moses gives no intimation that his narrative is new to his people. He says nothing of vision, revelation, of the means by which he became possessed of knowledge before

[1] 'Pagan Idolatry,' vol. ii. p. 151.

the formation of the world. He opens it without preface, as a subject familiar to their minds, and believed by them. If it be answered that the people received it as revealed to Moses in the Mount, and that therefore there was no reason for preface since they believed it to be dictated at that time by God,—we are then brought back to the incredible fact, that they had no tradition of the origin of things, and their own relation to the Lord. The consistent solution is, that a tradition existed, and that the Israelites believed it to have been put into a more perfect form by revelation to Moses. It is the same with the second tradition, or the second portion of the tradition, which has been so perplexing to modern writers. From whatever source Moses received it, he opens, or combines it without preface, as a thing not unknown, and which had already obtained some degree of currency in the world.

The great mistake which has produced such lamentable effects in recent times has been in obstinately insisting on it as history, instead of receiving it as tradition. As a tradition,—the oldest in the world, and bearing every probability of a divine origin,—it carries with it our feelings of profound veneration. It comes down to us with the *substance* of truth, though not in its order and sequence. Its facts are true; its form imaginative.

As before light was darkness, so the granite formations show chaos and desolation. As the sea and the earth were formed by God, so fish, fowl, and beasts were the work of His hand. As there can be but one Lord Almighty, so "in the beginning" all things, earth, stars, and celestial systems, sprang out of His own Will. As man has a soul, and is immortal in his nature, so God "breathed into his nostrils the breath of life,"—imparted to him of his own eternal essence,—"and man became a living soul." This knowledge, so true in itself, and so pure even in form, in comparison with any other cosmogony, is *historic*,—but it is not history. Within its proper limits it is not only a consolation to a believer's mind,—it is the foundation of all true religion. But when, contrary to seen and tangible evidence, all life is said to have died out some few thousand years ago, and darkness and chaotic convulsion to have supervened; when trees, fish, birds, and reptiles are stated to have been created in an order in which they were manifestly *not* created, and in times, whether of days or periods, which are against known facts; when it is stated, that all animals were to eat "green herb for meat," when it is undeniable that the carnivora had preyed on flesh, just as they do now, hundreds of thousands of years before,—the mind recoils, and Truth suffers. We can no more receive these

things as inspired in their present form, than we could receive a geologic history in which granite came after chalk, both being substances in nature.

Internal evidence supports this view. There is an artificial rhythm in the style of the six days' work, and the rest on the seventh, which strikes all readers. If we had first met with this account in Indian, Egyptian, or Persian mythology, we should put it down either as poetical or oracular, —neither poetry nor prose. It has all the air of a tradition moulded into a measured form for memory. It is so modulated,—there is such a cadence in parts of it, that it is almost impossible to read them as pure prose. They strike the most unmusical ear. For instance, the recurrence of "the evening and the morning" at the close of each day; "the herb yielding seed, the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth;" "so God created man in His own image, in the image of God created He him; male and female created He them." There is a kind of rude measure in these passages which is not to be got rid of; nor is it the chance measure of a translation; it is quite as marked in the Hebrew, and neither in Church nor Synagogue is it ever read without the same musical flow and harmonious recitative.[1]

[1] See App. 11.

Another point strongly opposes the idea of History. Is it conceivable, that God, in relating the events which took place at Creation, whether directly to Adam, or by inspiration to Moses, when He described the formation of man, should use such a formula as this:—"I said, Let us make man in our image, after our likeness, and let them have dominion," etc. Is there not imagination on the very face of it? Indeed, so striking was this figure, that it was repeated more than once, as in the third chapter, "the man is become as one of us;" in the eleventh, "Go to, let us go down, and confound their language;" and was imitated freely afterwards by prophets and historians. The writer of the book of Job represents the Lord in council; the historian of the first book of Kings records the vision of Micaiah, in which he "saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." The imitations in the prophetic books are too frequent to require quotation. But in no single instance is it History; it is symbol, illustration, and a mode of vivid, forcible representation of a principle; but as God could not be supposed literally to say, "Let us go down and confound their language," so neither could He say literally, "Let us make man." It is written *honoris causâ*,—a phrase to give dignity to God's most perfect work, and

may be received in that spirit, with deep and sacred reverence.

But there is another kind of evidence, which has not yet been carried far enough by biblical critics, but which might give great results,—the difference in style of this chapter with the acknowledged historical writings of Moses. The same words are used, but the turn of thought is wholly dissimilar. If the opening chapter and the twelfth could be placed before a person for the first time, and without any previous knowledge, he would pronounce them the work of separate writers. There is scarcely a greater difference between the style of Moses and Isaiah, than between Moses and himself. The sameness of words was natural, and a necessity; the difference of style and expression arose from blending and moulding old, imperfect, ill-remembered traditions into a current, clear, historic form.

That I believe to be the true solution of the ten following chapters, in the Jehovistic and Elohistic controversy. That is Hupfeld's view, supported with great and acknowledged ability. He supposes two documents, blended into a single narrative by one writer, and preserving, as far as he was able, the character and language of both. That may of itself account for occasional repetition; but that was always a part of the nature of the orien-

tal mind, and Moses was not free from it. The "Jehovistic" narrative is clearly not continuous, not a whole, in its present form. That supposes selection, which is in some sort essential to the blending together of two records. The ingenuity of the supporters of the double authorship, from Astruc downwards, is worthy of all admiration,—but it ceases at ingenuity. There is not a single passage, not a single intimation that the narrative from the "beginning" to the death of Moses was other than the work of one writer. No change of person, none of tone; but great change of words, idiom, and language, as would naturally flow from a blended subject, with not very abundant materials down to his own time. From the time of Abraham he drew from family records, and ended the great work from his own knowledge as leader of the people. The recklessness of the supposed interpolations is their antidote, if not their confutation. We can understand an author like Moses bringing his records together, and welding them into a single narrative as nearly as he could accomplish it in the words of his authorities. It is just what we should imagine he would do. That is very different from some one—no one knows who—starting up in a later and polished age, and without true record or authority of any kind, altering, inventing, adding of his own head and at his own will, and

after all with so little judgment or acumen, that the asserted grossness of his work is actually set up to prove its reality. To suppose that the wild, visionary opinions which have been written, and are writing on this subject, can ever settle down into Englishmen's belief is simply outrageous. It would leave no religion but the name.

But to the difference in style in Moses' writing. Take the sentence so often repeated with a slight variation in the numerals. "And God saw that (it was) good. And evening was, and morning was, one day." There is nothing in the Pentateuch that assimilates to it in form of expression, and yet it is so marked and so forcible, so mentally idiomatic, that one could scarcely fail to find traces of it if it had been his own.[1] I have already quoted two remarkable passages, and therefore do not repeat them; but they are both wholly unlike anything that Moses wrote after the eleventh chapter. Examples of this nature, confined to thirty-four verses, will, of course, vary in exact, though not in general force. Take the sixteenth verse: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night;

[1] I do not quote the Hebrew, as it would tell no more to those unlearned in that language than the translation; but I appeal to Hebrew scholars, whether the difference is not as marked and real in the original, as in our version.

and the stars." The mind of Moses had commonly a free, flowing, Eastern tinge. Such a terseness as is shown in the last clause is unparalleled in his historic writing. Once more: "And God created great whales, and every living thing that moveth, which the waters brought forth abundantly, *after their kind*, and every winged fowl *after his kind*, and God saw that (it was) good."

No one can well fail to see a peculiarity of style in these passages, a forced, non-natural mode of expression, which does not flow freely from the writer's own mind. Those which I am about to quote have nothing in common with the thoughts of the first chapter. Their only bearing is in style; they are taken promiscuously, but anything less like the opening chapter, or more straightforward and prosaic in narrative, cannot well be conceived. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation" (ch. xii.). "Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth" (ch. xxix.). "And Joseph was brought down to Egypt; and Potiphar,

an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither; and the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian" (ch. xxxix.). "And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food" (ch. xlii.).

We need not multiply these things. But as far as style goes, the difference is very marked between such passages as these, and "the evening was, and morning was, day one." "So God created man in his own image, in the image of God created he him, male and female created he them." "On the seventh God ended his work *which he had made*, and he rested on the seventh day from all his work *which he had made.* And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work *which God created and made*" (ch. ii.).

For the completeness of the argument, there is a contrary mode of evidence, which would come forth in some force. I mean those parts of the first of Genesis which are *in* the style and manner of Moses, and tend to show his hand in the modelling the perfect narrative out of imperfect materials

There are two which stand out in great prominence:—"And God blessed them, saying, Be fruitful *and* multiply, *and* fill the waters in the seas, *and* let fowl multiply in the earth" (Gen. i. 22). And again:—"And God blessed them, and God said unto them, Be fruitful *and* multiply, *and* replenish the earth, *and* subdue it, *and* have dominion" (Gen. i. 28). This redundant following of words of the same general meaning is a favorite mode with Moses, and peculiar to him. If he speaks of the laws of God, it is usually in triplicate phrase, as—"These are the commandments, the statutes, and the judgments which the Lord commanded;" but when he pronounces God's blessings on obedience, the similarity is remarkable;—"And he will love thee, *and* bless thee, *and* multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, etc." (Deut. vii. 13). "All the commandments which I command thee this day shall ye observe to do, that ye may live *and* multiply, *and* go in, *and* possess the land, etc." (Deut. viii. 1). And towards the close of the book there is the same engrained form of expression,—"In that I command thee this day to love the Lord thy God, to walk in his ways, *and* to keep his commandments, *and* his statutes, *and* his judgments, that thou mayest live *and* multiply, *and* the Lord thy God shall bless thee," etc. (Deut. xxx. 16).

These may seem chance coincidences to some minds, and of little moment to others; but they will have a certain weight with those which are open to this kind of evidence. They have not strength of themselves to build up a theory, but they give support to it when raised. They fall strikingly into the view of the origin of this most singular and most mysterious portion of the Old Testament, which is advocated, and cannot be omitted without injustice to the argument.

The sum of these things appears to be this—that the opening of Genesis is a tradition of creation, and not of a subsequent remodelling of the earth; that it is of divine origin, and is the foundation of all religion and the knowledge of God; that it is true in substance, but as the order is contrary to facts it cannot have been revealed in its present form; that it had become so impaired in the time of Moses, that he reset and readjusted it, and prefixed it as a grand and solemn opening to his religious history of Man. So far is positive; and equally so, that in receiving and adopting the tradition he had no conception of the modern idea that days meant periods, but that they found their natural counterpart in the working week and the Sabbath rest.

CHAPTER III.

THE PARADISIACAL STATE.

It is strange in these days of thought and reflection, with so many sources of knowledge laid open, that the *first* chapter of Genesis should be considered as History, instead of a principle and mode of operation by the fiat of God's Will. But it is an absolute marvel, that the *second* chapter should be held in the same light, or that it should be received as a narrative of facts, which took place as they are related. There is symbolism and wisdom in a mystery in every sentence of it; God's wisdom, it may be, not man's,—like the symbolism of Isaiah, Ezekiel, and the Apocalyptic visions of St. John,—into which Faith is to penetrate and draw forth the hidden Truth. It is indeed a marvel that the second chapter can be considered a continuation of the first, so different as it is in style, thought, ideas, and conception. The first deals in facts,—straightforward and plain. We

read them as we should read any other book of an extreme antiquity,—knowing how much the *memoriter* was ever an essential part of ancient writings,—but we should read them, substantially, as facts. Herbs, trees, fish, birds, reptiles, beasts, and man are said to have been created just as they now exist. The sun shines, and we are told how. Sea, land, and atmosphere exist, and we are told their origin,—the Will and the Word of God. As they existed then, they now exist. They are natural and real. As we look upon them, so the first inhabitants of the world looked upon them. There were then trees, fish, birds, man, sun, sea, and land,—and so there are now.

But no sooner do we breathe the air of the second record than all instantly becomes changed. We have an atmosphere preternaturally without rain, a tree which gives eternal life, a tree of good and evil, a woman made from the rib of man, a speaking serpent, and angels with a flaming sword. The violence of this contrast is enough to awaken attention; and to raise a thought, as has been intimated, that both are not the consecutive product of the same mind. That is the German idea, expanded into endless forms and ramifications. Tuch, amongst others, pronounces the first chapter a perfect and ancient record,—the second supplemental. He has found the former to be about the age of the

Judges, and he decides the latter about the time of David. It is not at all an unfair view of the general independence of the German mind, bound by no law, except a self-imagined one of probability; orthodox and free-thoughted meeting on the common ground of intellectual thesis, with Faith pressed down within the smallest compass, and Reason, like hedge briars, running wild. Moses is not Moses, and Genesis has many authors; Exodus is no Exodus, Numbers are untrue. Leviticus is the supplemented product of many ages; and Deuteronomy was palmed on the youthful innocence of the weak Josiah by an interested priesthood.

The English mind revolts at all this, and although we are introducing a freer spirit and a greater breadth into our commentaries, and the fascination of German research and versatility has made some inroads amongst us, yet the Mosaic originality of authorship, and the historic character of Genesis, as a rule, are clung to as firmly and resolutely as ever. The first chapter is held, generally, as a revelation; the second, as a supplement and repetition of the sixth day's work in a more detailed form. Will the second chapter bear it? Will it stand test on the question of Time?

Moses, without doubt, by the sixth day meant a natural day;[1] and if he intended to repeat its acts,

[1] The Jews have a tradition that Adam was created, tempted,

in a historic form, one can scarcely fail to be struck with the multiplicity of events which are compressed within it. Allowing the creation of beasts and cattle to have been instantaneous—that the Word was spoken, and they arose simultaneously from the ground, yet we are led to believe that a pause took place on the completion of the work; and, as if to mark the distinction between irrational creation and the birth of a living soul in the spiritual likeness of its Creator, God is represented as collecting Himself for the crowning labor. The beasts are formed by a simple command, and then is it that God says, "Let us make man." However slight the interval, one is certainly represented as existing.

Endued with life, he is placed in Eden—itself a formation of the same day. He is made to comprehend the reasons of his being, instructed in his destined occupation, "to dress the garden and to keep it," taught his religious life under the tremendous penalties of disobedience, and the curse which it would bring, not only on himself, but on his latest posterities. As man's representative, these things must, in all their bearings, have been explained to him. A choice was given him; its conditions must not only have been disclosed too,

judged, and expelled Paradise on it. They had no belief in anything but our common day.

but grasped by his mind; and however high our ideas may be of the superiority and power of Adam's intellect, it cannot reasonably weaken them to suppose that some considerable interval must, have been consumed in making him so fully comprehend the nature, direction, and effects of the great scheme of probation which God had determined to confide to him. The governing lines of his whole life were laid open to him, when all was new, wonderful, mysterious, within a few hours of his first sensations of existence. Surely these things must have taken up Time.

Scarcely, however, has his mind received these impressions, and become conversant with the true glory of the Almighty, not only as his Creator, but in the light of his Protector and his Judge, than the various races of animals and birds, which like himself had been fashioned from the dust, impelled by a divine control, passed successively before him, that he might affix names to them according to their properties, nature, and habits. Now, we are well assured, that the design of this survey was not merely that names should be given them, but to convince him that he was so completely superior to all other orders of Creation, so much their lord and ruler, so differently constituted in every particular, that "no help meet for him" could be found among their numbers. Their names, therefore, as

is the case in Hebrew and Oriental languages, were not affixed by hazard or caprice, but responded to their nature and qualities. As each pair met his eye, their nature opened upon his mind; he caught by inspiration their characteristic features, and embodied them in their name. Under any circumstances this must have been a slow and deliberate process, and incompatible with that rapid and hurried passage which the enclosure of the labor within the sixth day compels us to resort to.

But the events of the day are not yet finished. The animal creation having been reviewed, and no help having been found for him gifted with speech and reason,—no one with whom he could exchange his thoughts,—solitary, though surrounded with life,—God causes "a deep sleep to fall upon him, and he slept." The expression is singular, and indicates a long state of unconsciousness, during which it pleased the Almighty to produce and form Eve from the side of Adam. The succeeding verses also show, that God represented to his mind in a vision the work that He had performed, so that, on his awaking, he understood the nature of that mystic union by which man was said to be one with his wife. "This now is bone of my bone," he exclaimed, at the first sight of the woman, "and flesh of my flesh; therefore she shall be called Woman, because she was taken from

man." This, joined to the expression of "a deep sleep," could scarcely be other than a work of Time; and yet the sun had not gone down before Eve, formed from the side of Adam, stood perfect before him; and Adam, refreshed and invigorated by his slumber, received her at the hands of God.

It is not the work itself, it is the *succession* of events, and the time required for each, that makes it so nearly impossible to compress them within a single day. Doubtless God might have caused ten times the same amount of deeds to be accomplished within the same time; but that is not the question. Moses says, that He wrought on that day by rule; and the time required for that rule is too great for the hours given to it. It must fail, even on that ground, as pure History.

As Moses wrote of a day, we have no just ground for interpreting his words by æons and periods. He may be right or wrong in men's opinions, and may in their view have written with the unconsciousness of a prophet of the true accomplishment of what he predicts; but it was reconciled to his own mind as twenty-four hours, and was so imposed on the religious belief of the Israelites. It is at our choice, like anything else, to enlarge it; but very little in reality is gained, and objections still lie against it as a historic supplement.

Man, like all other creatures, was made "male

and female," and the first blessing and the first command were that they should be fruitful and multiply. They were a single pair, surrounded by an immense creation, over whom they were to have dominion, and subdue to their uses. We see at once the object and the wisdom of the command to "replenish the earth." But far from this being the first command in the Supplement, Adam was placed by himself in a garden, or large paradise or park, with the injunction "to dress and keep it," and by implication, to "till the ground." He was commanded in his solitary state to refrain from the tree of good and evil, lest *he* should die, and made to understand all the complex relations between himself and God. He was the sole monarch of the world, and he sought long and in vain amongst the animals of Paradise, for one of his own species. How long that state of things lasted is open to the conjectures of those who support the theory; but it is, in its way, equally antagonistic to the first chapter.

Paradise is a state of being,—real, but represented by symbols. Moses, when he wrote his history, may be supposed to have gathered materials from various sources. He found an ancient tradition believed to be from God, preserved by the descendants of Abraham; it was his own creed, and he arranged and placed it at the head. When

it was composed, or by whom, or how it grew into the religious belief of the line of Seth, was probably uncertain and unknown. Other nations had their cosmogonies, drawn from original truth; the Israelites had this. But a tradition of this kind was not likely to come down alone. It would not stop at the creation of man. After-events would be sought for and recorded; and his golden age,—his essential innocence as he came from the hand of his Maker,—his temptations to sin, his fall, his depraved nature, as he spread over the world,—all these things would be traditionized, as well as his creation, and come down to Moses through the same channels.

But he had another, and very important source; he "was learned in all the wisdom of the Egyptians."[1] We must not decry this knowledge. Egypt was amongst the oldest monarchies of the world, and the nearest to the received centre of population. The priests had their *arcana arcanorum*,—Divine truth fenced from the vulgar by an almost pantheistic external worship, and dealt out to the world in Eleusinian and other mysteries,—the only religious truth which the world knew in ancient times, and only to be gained by solemn initiation. The outward belief was Osiris and Isis, the ibis and the sacred bull; the inner faith was

[1] Acts vii. 22.

the existence of the soul, its deterioration, the life after death, judgment, reward and punishment, and the warfare between the Principle of Good and the Principle of Evil, in which the Good was destined ultimately to prevail.

During forty years of his life Moses had singular advantages, through his adoption by Pharaoh's daughter, in becoming master of this "wisdom" of the Egyptians, and we are assured that he made use of them. It agreed with the traditionary knowledge, which came down through the Israelites. They, too, believed in the age of the soul's innocence, its fall, its aversion from God, and its hope of final restoration. But these things were not treasured in rolls of written language, they passed from father to son; and, probably, after the genius of oriental minds, in forms and symbols which were best committed to memory and best preserved. Whether the Egyptian hieroglyphics tallied in all points with the collateral traditions, it is impossible to say, and so useless to conjecture. But the amount of the two as brought together by Moses, and formed into his system, is before us. It is of little importance what portion, if any, belonged separately to each, so long as we believe them to have existed before his time, and not suffer them to be relegated to the times of the Judges, Samuel, or David. He penetrated the mystery, and

saw the truth; he separated it from error, and gave it, a religious law to the world to the end of time.

The great question is, was he inspired in doing this, or, with the materials before him, was he left substantially to his own judgment? Two reasons would seem to incline to the latter alternative. One, that, as is seen in so many places in Holy Scripture, when a revelation has once been given, it has been left to men to preserve it. Supposing the history of Creation and the knowledge of the soul to have come from God,—which is certain,—it would be for man to guard those facts without a second revelation. The other, that Inspiration would not be restricted to a power of discriminating between symbols of human device and origin, but would open to his mind the history of which these signs were the representatives. The very fact that he has contented himself with repeating the signs, following so immediately as they do upon narrative, tends to show that he used his own judgment alone. He left to posterity the task of discovering their inner meaning, or of using the same discernment which had hitherto seen divine truth concealed within them.

If, rejecting the existence of this traditionary lore, which so many do, we suppose that the account of Eden originated in his own times, and was first infused into his mind by a Divine agency, in-

dependent of any record, we come to the curious and rather unaccountable fact, that his inspired narrative should only fall in with Peruvian, Brazilian, Indian, Chinese, Persian, Scandinavian traditions of a garden, trees, rivers, serpents, and a spiritual fall. These things existed in other countries; it is the highest improbability that they should not have been known in Syria and Egypt. Indeed their existence shows incontestably that the first two chapters of Genesis could not have been revealed to Moses as a new thing, as it also shows in a still stronger light the folly of supposing them to have been framed and invented in the age of Samuel. That Persia should have a Cosmogony and a Fall, and Armenia none, would be incredible.

In regard to Egypt, we have the direct testimony of picture-writing to a portion of the objects of Eden. The serpent enters into every form of religious symbolism. He is present everywhere. You can scarcely look into a hieroglyphic which has reference either to this life or the next, but the serpent forms one of its prominent features. But he is not alone. He is joined perpetually with the lotus, answering in flower and fruit to the tree of life, or the tree of good and evil, and occasionally with the palm. The combination of the two shows the spiritual significance of both. We cannot separate them. There are fascia'd lotus

pillars, lotus avenues, lotus in every conceivable form. The two reign, as it were, in the religious symbolism of Egypt, and give to it its peculiar character.

It can scarcely be necessary to give proof of that which is so common in Champollion, Rosellini, Wilkinson, and others. It may be sufficient to intimate. In the façade of the Temple at Denderah two lotus plants are engraven, with a serpent twined round each. This is continually repeated. At Esné the stems are crowned with a serpent.[1] At Koum Omboû a god is seated on a throne, partly supported by two kneeling female figures with lotus head-dresses. They are binding a lotus plant to the throne, which springs out of a human heart. Before the throne is a man, lotus-crowned, and armed with a spear, with which he pierces a serpent at the heel of one of the kneeling figures.[2]

A tree is represented laden with fruit; before it sit two souls of the dead. A divine figure is in the midst of the tree, and offers its fruit and expressed juice to them.[3] Osiris is seated in judgment on the human soul. In one compartment a soul kneels in supplication. Before it are two altars, on each of which is placed a lotus flower and fruit.[4]

[1] Rossellini, M. R. 44. [2] Ibid. [3] Ibid. 134. [4] Ibid.

A serpent, personating what Wilkinson calls the Genius of the Lower Country, rests on three lotus flowers, twining its tail round the stems.[1] In other pictures one rests coiled up on the flowers. And so on through every temple and painted tomb continually, showing how deeply the idea was engrained in the religious belief of the country. But neither serpent nor lotus are real; they are expressions of secret things,—truth concealed from vulgar gaze in mystery. To suppose that the Egyptian priests and the wise among that nation received the serpent as a serpent, and hawk-headed deities as deities with hawks' heads, would be as outrageous as to believe the tree of Life in the Revelation a natural tree, and that its leaves healed the nations.[2] Just as we discern that hidden truth under the outward emblem, so did the religions of Egypt. They did not believe that serpents lay coiled round lotus stems, nor that a lotus grew out of a human heart, and that a serpent, biting the heel of a woman supporting a throne, was pierced by a spear. They were signs, and were not to be penetrated, except through the priests, who disguised traditional truths under such an infinity of forms.

Moses was no doubt initiated, as St. Stephen intimates in the expression "learned in all the

[1] Wilkinson, ii. c. 13. [2] Revelation xxii.

wisdom of the Egyptians;" that is, he was told all that could be told,—but it was not History. It was still the old tradition, innocence and the fall, trial and sin, the forbidden fruit and the serpent. There was nothing known beyond. The Egyptian priests knew no more of the history of man's creation and decline, than he himself had received through the line of his own family. The facts were irrecoverably lost, and men had shrunk from inventing them. They had neither the power of weaving together a purely historical narrative, nor the audacity to attempt it.

It remained, therefore, to Moses, under the inspiration of God, to write an interpretation of the symbols, or to arrange them. He was led to the latter, and hence the Paradisiacal State, so similar in all essential particulars to the one tradition current in all countries of the world, and equally like them in outline.

But it will be said, that the account of Moses is written with all the directness and circumstance of history,—the four rivers, the gold and bdellium and onyx-stone, the search for Eve, and the deep sleep. The Euphrates fixes the locality. It was in a region which was the cradle of the Caucasian race. All writers agree in that. Adamites and Pre-Adamites meet in that one common ground. The one believe it the spring of all the families of

the earth; the other look on it as the nursery of a particular race.[1] So are many things in Holy Scripture which are, or may be, interpreted by sign or vision. The speeches of the serpent are not more truth-like and precise than those of the ass of Balaam; but, to speak with reverence, and as a subject for thought, there is no compelling reason why that passage should not be interpreted by trance or vision. Everything else connected with his mission was opened to his mind in that manner; both the prohibition to go, and the reserved leave, were given in vision by night. He was under this inspired influence, excited and in a non-natural state, in his journey. God had not left him; he was still only to speak the words that would be *spiritually* communicated to him,[2] and it would seem fairly probable, that the scene of the angel, and the reasoning with the ass, were also in a trance on the way, "having his eyes open." That interpretation brings the whole episode into a unity of design and execution, without the jar of the speaking and reasoning animal, in the midst of visions before and after.

Balaam's whole mission was in prophetic dream, trance, and vision. From first to last, in his communication with God, it was in one of these forms. These were, moreover, the recognised, ex-

[1] See App. 12. [2] Numbers xxii.

pected forms of Divine communion. Eli, in an after age, showed no astonishment in the threefold call of Samuel in the silence of night. He felt and knew that the child had dreamed a vivid dream, and had felt it a reality. The will of God would be thus revealed to his senses as clearly as if he had heard the words with his outward ears. It was Inspiration. Eli recognized it at last, and so did Samuel.[1] We are not compelled absolutely to the idea of the Almighty Eternal God syllabling words to the listening child. The vision was from the Lord; and it was as true, and certain, and fixed, and real, as if it had literally taken place as it has been related, without the intervention of the sleep and the preternaturally excited brain.

It is stated of Jeremiah, with every semblance of history, that he took "a wine-cup of fury" from the hand of God, and caused all the kings and nations of the earth, "far and near," to drink of it.[2] A list of the nations to whom he went is inscribed in the same narrative, and includes every country which was at that time known on the face of the earth. The question arises at once,—could Jeremiah have accomplished this in person? Could he have compelled every ruler and monarch of the world to have drunk of this cup? And more,—is

[1] "And Samuel feared to show Eli *his vision*."

[2] Jer. xxv. 15.

there any evidence that he ever left the confines of Judea, save during the time of the Babylonish captivity? But we see, without a second thought, that, as the wine-cup of God's fury is symbolical of His wrath against the idolatrous nations of the earth, so the causing them to drink of it is conveyed by symbol, in a vision of the prophet. It is real in one sense—the secret Will and the secret Judgment of God, which came to pass; but it is not History in narrative.

Of the same character are the statements, that he made bonds and yokes, and having worn them on his own neck, sent them to the kings of Edom and Moab, and the Ammonites, and Tyre and Sidon, which he is affirmed to have done;[1] and in a previous part of his life, that he took a journey of about five hundred miles to hide his girdle in a rock by the Euphrates; and subsequently, "after many days," took the same journey to bring it back.[2] These visions, or parables, were significant of future events, and were spoken of in these direct and striking terms to show the certainty of their accomplishment. Unless chosen people accompanied him in this thousand miles' journey on foot, and saw it done, the outward lesson was not likely, in Jeremiah's times, to make much impression on the nation,—if even then; but the prophetic an-

[1] Jer. xxvii. [2] Jer. xiii.

nouncement and denunciation, made by the feared and recognized prophet, and dinned into their ears and thoroughly understood by them, might have made many turn to the Lord in prayer, and fasting, and tremulous fear, and so have found the true and intended end of Jeremiah's teaching under the inspired wisdom, and foreknowledge of things to come from God.

In the same spirit, Ezekiel says of himself, that at the commencement of his prophetic office he ate the roll or volume of a book, on which were written within and without "lamentations and mourning and woe;"[1] and also, in his portraiture of the siege of Jerusalem, that he lay upon his left side three hundred and ninety days together, and after that, forty days with bands on him on his right side, so that he could not turn from one side to the other.[2] The improbability of these things being really transacted is so great on the one hand, and the value derivable from them so complete in their parabolic form on the other, that we need have no hesitation to which character to assign them.

In the same manner, the formation of Eve out of a rib of Adam reads as history, and the speech with which Adam greets her seems to give circumstance to it; but such a speech at such a time

[1] Ezek. iii. [2] Ezek. iv.

has an air of artificiality about it, which is not easily to be got over. We must not forget that Adam had only been brought into life a few hours before, and that he knew nothing whatever of human sexes; he felt alone in himself, and instinctively sought for a companion of his own brain, form, and observing power. He gave names to all animals, and therefore we are to suppose that he gave to himself the name Ish. He sleeps, and he dreams; he awakes, and finds a sexual counterpart to himself, and he instantly exclaims, she shall be called Ishah, because she she was taken out of Ish! Is this plain history? "This is now bone of my bone and flesh of my flesh; she shall be called Ishah, because she was taken out of Ish."

Still more improbable is it, if the succeeding sentence, as is commonly held, be conjoined with it, "Therefore shall a man leave his father and his mother,"—neither of these relations yet existing,—and showing altogether an advanced state of social life. There is, however, no necessity for ascribing them to Adam. They will flow naturally as an inspired commentary of Moses on the mystic symbol, and an interpretation of it. The same may be said of the verse—"And Adam called his wife's name Chavah[1] (Eve), because she was the mother

[1] Objections have been made to the use of Hebrew descriptive names, before Hebrew was a language. They are very

of all living," when she had borne no child, and they two were alone living in the world. It is knowledge of a fact conveyed by Moses, without absolute relation to the time at which it was spoken.

It would seem from these things, that Man's life in Eden was not as it is written. He is surrounded by an ideal creation, and moves in an unreal world. Even Nature in Paradise is not natural. He is our representative for good or evil to the latest generations, and yet nothing has ever since existed bearing any resemblance to his state. His temptation is not our temptation, nor his life our life. And going from these things to the Fall, there is still the same symbolism and the same unreality. The Lord God had communed with them in person every day. He had made Himself known in all the awfulness of His being and attributes. He was all that God is to us, in our knowledge now, and infinitely more. Every day they held converse with Him; they were instructed, guided, strengthened, upheld, enlightened;—but on one day they commit a sin. Their eyes are opened; and knowing that God will, as usual, come down to converse with them, and confirm them in faith, they are in sudden fear and trepidation. They

weak; for where they were not infused into Hebrew, they were naturally translated by Moses from the Egyptian or other sources, into the language spoken in his time.

dread the evening. Clothed already in mental shame, they gird themselves with intertwined branches of fig-leaves; they hear "the voice of the Lord God walking in the garden in the cool of the day," and they "hide themselves from the presence of the Lord God, amongst the trees of the garden." Does this read like History? Does the conference which ensues give it more of that character? Take the external view first.

The Almighty—or Christ, in the more received view,—descends into Paradise in a visible form. He summons Adam and Eve from the grove in which they had hid themselves, and a Serpent. They all stand before Him,—Man, Woman, and Serpent,—and a form of trial is gone through. The Man, speaking truth, if not very chivalrously, throws it upon the Woman; and the Woman upon the Serpent. The Serpent says nothing, but receives his doom in silence. Now what is this doom, externally? He is to go henceforward on his belly, and is to eat dust. Did the snake tribe ever go otherwise than on their belly? Or was it only this serpent, or this species, that was so degraded? He was not Saraph, but Nachash, and therefore belonged to the ordinary tribe of creeping things, as they now exist. If, therefore, the curse was pronounced on the species in outward form and motion, we must suppose that pythons,

boas, rattlesnakes, corals, and cobras, down to the tiniest whipsnake, formerly walked upright, and received an alteration of form from the involuntary offence of the one whom Satan embodied. There is folly on the face of it.

But Serpents and the Ophidian family do not first appear in Paradise six or seven thousand years ago, but in the Tertiary formation of the London Clay,—hundreds of thousands of years since at the least,—and then in their perfect form, "some of them allied to pythons, some to the sea-snakes, which, judging from the corresponding parts of recent species, must have been from fourteen to twenty feet in length."[1] There is no getting over this evidence—the evidence of all geology—externally. The record of six thousand years since says of Serpents, as a future punishment, "upon thy belly *shalt* thou go;" and it is as certain as anything in nature, that serpents of all sorts went on their belly in the remote ages of the Tertiary period, and never went otherwise. As a fact it will not stand; nor is there a man of science living who would allow it. The curse, therefore, was not on serpents, but on a particular serpent. Nor was it that serpents should "eat dust,"—a metaphorical expression, which has survived down to the present time in the East; but that one had degraded himself, and should spiritually crawl before the race he

[1] Test. Rocks, p. 77.

had so injured, and bite their heel in tempting and wounding their lower nature through the passions, and never rise into the sense and feeling of higher things, but grovel, reptile-like, on the ground, accursed and vile for ever. And so the whole account, in its external form, goes out of the pale of History and the existing state of things.

Is it stronger in its inner form of Narrative,—given the external form? No; two of the Divine judgments that were passed are confessedly mystic. The enmity to the Serpent is no natural enmity; of course it has been stimulated, but in itself it is not exceeded by that which we have for many other animals. In Egypt and India enmity for the species can scarcely ever be said to have existed; and it may be a question, whether in all other countries fear may not be the real motive of the abhorrence which is felt. The whole judgment is symbolic, and expressive of the limited power of Evil, and the eventual triumph of the human soul. In a still more recondite sense it foreshadowed a Deliverer, and found its accomplishment in the Cross of Christ.

The judgment on Adam is conceived in the same spirit. The curse was on his mind,—on his deteriorated and fallen nature, not on the inanimate ground. There was no new creation of "thorns and thistles," for God ended all His work on the

sixth day. We have, too, certain knowledge that they had existed ages before. The idea will scarcely be entertained seriously, that a miraculous stimulus to thorn-bushes, thistles, and troublesome plants was given from that day,—a vegetation which has its place in nature, as useful in itself and as conducive to useful ends, as the oak or honey-flowers, if we could but see creation as a whole. Nor, in a literal sense, was it a curse, that he should "eat bread in the sweat of his face," since, as it has been seen, he was specially destined "to till the ground," and nothing is more certain than the fact, that labor, in some form or other, is essential to a high state of health, and to the development of our true powers and strength. To suppose the constitution and properties of the earth disorganized, and made different from what they were before, would be open to the contradiction of all geologic disclosures, from the earliest vegetation in the Upper Silurian till the present time. The outward sentence conveyed an inner meaning. The world was changed to him, just as the same scenes affect us now with delight or sadness, according to the frame of mind in which we visit them; or as friends, society, and all things about us are dull or cheering, in an exact relation to the tone of our own spirits. The thorns and thistles are the sharp sorrows and anxieties of life. The mind was changed.

"Not poppy, nor mandragora,
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet sleep
Which thou ow'dst yesterday."

The woman's sentence is different. It is not mystic; it is a stern denunciation of heavy woes, increased pains in childbirth, and inferiority to her husband. But the terms are remarkable, and do not read like History of the time. Eve had borne no children, and if she had, pains would be incongruous in Paradise. But the judgment says — "I will greatly multiply thy sorrow and thy conception." What idea could this have given to the mind of Eve? She had no knowledge of conception, she had no knowledge of sorrow in any form, except that caused by the last few hours' transgression. But the judgment not only says "multiply," but "greatly multiply." That sorrow which thou hast experienced before shall not be comparable to the sorrows which shall come on thee hereafter. That seems the fair force of the words, and they have the character of the wisdom of an after-age applied to the woman's sin. But in no case can it stand as simple history, joined and interwoven as it is so indissolubly with things which have a second sense.

The crowning point of all this symbolism, if not its greatest proof, is the expulsion from the enclosure of Paradise, and the cherubic angels with the flaming sword turning itself everyway to guard

the way of the Tree of Life. Is this to be received as a fact? If so, then some few thousand years ago, in the midst of a continuous, unbroken series of animal and vegetable life, in which all things had advanced from the first by the most natural law of a developing progression, so sudden and violent a disturbance broke through all this harmony as angels descending on earth, and guarding gates with swords of flame. All things have hitherto steadily advanced from the simplest embryos,—mollusks and algæ to the highest forms of mammals and fruit-bearing trees. No violence, no change has interrupted the series. All has been, so to speak, in divine order. Creature after creature, organism after organism,—all in nature, all in sequence, and that for untold ages. Did angels, beings of another world, really stand guard-like on this gross earth of ours, armed with lightnings, or volcanic powers,[1] or, as in the record, with fiery swords, to drive two poor heart-broken sinners from their pleasant home?

"To keep, guard, the way of the Tree of Life." How? Were they, in their desolate loneliness, about to turn and take it by violence? "lest he put forth his hand, and take also of the tree of life." The idea, as history, is inconceivable; their shame-hearted concealment, their girdles, their

[1] Bishop Newton.

coats of skin or woven coats,[1] their meek submission to the will of God, their departure from the garden,—all is against the descent of warrior angels, and a menacing guard at the gate of Paradise.

But it has been said, that the cherubim were not sent as a hostile guard, but to preserve a means of access to God. They betokened "the presence of the Lord," from which Cain afterwards went forth, and were repeated in outward form by Moses in the Tabernacle. "There I will commune with thee from between the two cherubim, which are upon the ark of the testimony" (Exod. xxv.). No doubt the cherubim in the Tabernacle, and in the Temple, were taken from those of Eden, which gives a degree of countenance to that view, but whatever the interpretation may be—and it is very various—it is clear on one point; the cherubic angels and the swords of fire, historical or not, mean a departure from the first worship, an estrangement, and a new system of religious faith and feeling. If the Tree of Life mean the true worship of God, then the first pair were driven out from His Presence as unworthy to possess it in their former freedom. If it mean a deathless life, through a sacramental grace, as is held by some, then they were prohibited from reaching Heaven,

[1] See App. 13.

except through a new ritual. But whatever it be, it is not fact,[1] not things which took place as related, not the expulsion from a portion of this earth on which we live, of a fallen man and woman, by angels in bodily form from Heaven.[2]

Who then were Adam and Eve? The first created pair; the pair up to whom all tradition mounts. They were Moses' Adam and Eve, the first human beings, whenever or however formed. No rational creatures existed before them; they were the first beings "of a reasonable soul and human flesh subsisting," who lived upon the earth. But nothing is known absolutely, historically, of them. Their lives and doings, beyond the one traditionary and symbolic act of their Fall, are lost. They are shrouded in impenetrable darkness. The very name of Adam is generic, not individual. The first mention of the term shows it. "Let us make man (Adam) in our image.... So God created the man (*eth-ha'adam*) in his own image;" —*eth*, ipse, self, very,—giving the idea of substance in its primitive sense. Again, in the second chapter, "The Lord God formed *eth-ha'adam*, the

[1] See App. 14.

[2] "There is no way of preserving the true sense of the first three chapters of Genesis, without ascribing to God things unworthy of Him, and for which we must have recourse to allegory."—St. Aug., De Gen. c. Man., i. 1.

man, of the dust of the ground . . . and *eth-ha'adam*, the man, became a living soul." And just before, "There was no man to till the ground," *i. e.* "There was no *Adam* (man) to till *eth-ha'adamah* (the ground)" from which he was made. It is not a name, it is a species. And so on till the end of the fourth chapter.

Two words are used, Adam and Ish; neither are names; they answer respectively and truly to the Latin *homo* and *vir*. It is just so with Eve. Chavah, life, life-giving, was a Proper Name given by her husband in his love. Her human identity was swallowed up in the generic term Adam, just as women are now under Man. "Male and female created he them, and called their name Man (*Adam*)." Her sex was Ishah from Ish, as Woman is from Man. We have caught and retained the idea of Adam as a name, from the translation of the same word under a twofold form; and as he is known by no other in Holy Scripture, it is very difficult to prevent it. But in early Genesis he is dissolved from his personal identity,—*abit in hominem;* he is the first of his race; and genealogy, history, myth, and symbolism, go up to him. Surrounded by types and ideality, he himself is not ideal. He is the first Man, whoever he was and whenever he lived. He came forth direct from the hands of his Creator. Holy Scripture, under

the guidance of Moses, recognizes and affirms it; but if the first of his race, he was not of the few thousand years of the Pentateuch; his individuality has been lost,—merged into the traditional man.

We are brought at this point into conflict with the Pre-Adamites. Their cause has been lately put forth, perhaps, as well as it can be, by Dr. M'Causland. He has gathered up the arguments, and falls on the solution, that "to preserve the Bible inviolate, we have *only* to construe the Scripture record of Adam's creation as, what it professes to be, the record of the origin of the first of the Adamite race; and who came into a world peopled with uncivilized or semi-civilized races, that must ever have remained in that low state without some such special interposition of the Almighty."[1] The text and the chronology are then preserved. Tribes of low condition inhabited the earth 6000 years ago, and God, introducing "an immortal man" to raise the character of mankind, gave a supernatural record of his birth and his fall, in order to lead them to a knowledge of the second Adam, by whom they were to be reinstated in all their lost privileges.

This lays open the system, perhaps, in its greatest weakness. It would be easier to believe, with Nott and others, that mankind had been created

[1] 'Adam and the Adamite,' p. 160. See Appendix 15.

simultaneously, in different countries and different races,—Mongol, Negro, Black, Indian,—while the record was only kept of the Adamic Caucasian race, which was destined to be the dominant one, than that a succession of races should have existed for thousands of years, with minds scarcely above instinct, and yet with souls to be saved. "The title of the Pre-Adamite to salvation has been purchased by the death and resurrection of the second Adam. How it would have fared with him" —the semi-brute—"had the first Adam retained his high estate, it is vain for finite intelligence to imagine." Thousands of ages pass by, while a sort of humanity chipped flints and slowly gained the use of bronze, living meanwhile in ossiferous caves and on Swiss pile-houses, with only a remote prospect before them, of having their future lot cast among those which have no souls, or of being intermediately saved by an immortal man—Adam! They had no knowledge of prayer, soul, religion, or of anything beyond the present, more than Professor Huxley's man would have in the later ages of his transition state.

"There is no more difficulty," says M'Causland, "in realizing the existence of a world of human beings without any knowledge of God, before the creation of Adam, than there is in conceiving that millions of human beings have been ever since, and

are at this moment, living wholly ignorant of the name and nature of God, in a world on which the Sun of Righteousness has shined. If such had been the state of the earth before Adam, and that millions had passed away like the beasts that perish, before the breath of life was breathed into his nostrils, still it would be true, that by one man sin (the sin of Adam) entered into the world, and death by sin (the penalty of that sin), and so death passed upon all men. The Apostle is alluding to the redemption of man by the second Adam, from the effects of the sin of the first Adam, and does not imply that no one had lived or died before Adam. This does not limit the work of redemption in any direction. The Saviour redeemed Adam and his race, as the Apostle states; but the redemption extends from the highest heaven to the lowest Hades,—from Abel, Enoch, and Noah, to "the spirits in prison," who were not of Adam's race. No pre-Adamite, or descendant of a pre-Adamite, is excluded by the Apostle's statement. The redemption of Adam's race, who have incurred the penalty of his disobedience, does not prevent the redemption of those who have passed through the valley of the shadow of death, unaffected by the transgression of Adam; and the real meaning of the Apostle appears in the summing up of his argument. "For as by one man's

disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous." A more extended meaning would propound the doctrine of universal salvation, that all that die in Adam should live in Christ.[1]

It would be curious to ascertain what St. Paul knew of Pre-Adamites; but any one may see that a freedom of interpretation like this might develope anything out of anything. The redemption of souls who have fallen into ignorance of God *from* Adam's transgression, is intelligible enough; but the redemption of degraded races (who had come into the world degraded from the hands of their Creator), through, or by means of, a higher nature than their own, and from sins with which they had nothing in common, and were even incapable of, amounts, if the language may be used, almost to an absurdity.

These notions are of course not new; the wonder is, that they should be so often reproduced. In a little book published at Amsterdam, 1656,[2] the writer, commenting on the work *ignoti hactenus auctoris* of his day, says very justly:—"If men had lived on the earth hundreds of thousands of years before Adam, would our God, who is so beneficent,

[1] 'Adam and the Adamite,' p. 287.

[2] 'Sanctæ Paginæ Encomium, in quo breviter loco suo de Præadamitis.' 1656.

have openly deserted, and left them to the insufficient light of nature? And the Church, which began with the first man Adam, and which God has always had, and will ever have, was it nowhere in existence? That would be opposed to God's glory. And during these prolonged ages would there be no light of wisdom, no reward of piety, no prayer of a devout mind, no sorrows and heart-longings ascending to heaven? That would be foreign to the goodness and love of God. And during all these thousands of years, was there nowhere on the earth anything like a Divine Will, but only human will, human laws, ordinances, and customs, to govern them? Did no light of the Divine Word cast a single ray over those ages?"[1]

It is singular to find these notions in a modern dress of the present day; but there are other points of resemblance. The author argues "ex ethnicismi testimoniis, Ægyptiis, Chaldaicis, Chinensibus, Americanis, Scythicis," just as M'Causland does of Mongols and Negroes. "The Jews," he says, "are the sons of Adam; but the Gentiles are of an inferior race, ignorant, unjust, sinners, without morals, sons of wrath, enemies of God, 'bestias, imò bestias immundas.' They must have had an origin of their own." He crowns this part of his argument in a sort of triumph. "It is undoubted, from

[1] Encomium, p. 113.

Genesis itself, that the Gentiles had not the same parentage as the Jews. Their creation is given in the first chapter of Genesis. But Adam was formed by himself, apart from the rest of mankind, as is related in the second chapter. Adam was the father of the Jews, and not the first of all men."[1]

These things are ingenious; but it is certain that Moses did not intend two creations, and therefore the division is contradictory to his narrative; equally so is it, that he wrote of the first man as the completion of God's work of creation, from whom all men have since descended. It is easy to conceive, that portions of the genealogy in direct descent may have passed from knowledge; but to disconnect Adam, *i. e.* the first created man, from existing races, is simply to make Genesis a fiction, unworthy of any credit.

The Paradisiacal State of true worship and communion with God may have lasted for ages. We cannot tell, but it is improbable to a degree, that two creatures just fashioned, taught, instructed, and living in the very Presence of their Creator, should fall into deadly, fatal, irrecoverable sin within a few months of their being. We are told of a single act of disobedience, and that it overthrew all God's preordained purposes and guardianship, and forced all nations, as they should

[1] See App. 16.

arise, into irremediable aversion,[1] except in a single golden thread, which led, often obscured, to the recovery in Jesus Christ,—obscured, as in the three hundred years of the Judges, and in the times preceding the Great Passover of Josiah. It is difficult to shape out to the mind a single act of sin, which shall in any way embody the symbolism of the tree of good and evil, in two guileless, innocent beings like Adam and Eve. There have been many attempts, but the impression left by them is one of utter failure and incongruity. But it is not this alone; Adam, in theology, is the representative of the human race. If he had stood firm against temptation, man would never have died, but have lived in the Paradisiacal State, and have been translated into heaven. As he fell, sin, wretchedness, sorrows, corruption of soul, disease, and death ensued, which are to last till the end of the world and judgment come together.

This, however, was not the Jewish belief. Messiah, reigning or suffering, as age after age drew on, was to reinstate the world; but not a word of the representative Adam. St. Paul, like all the New Testament writers, took Genesis as he found it, and used the Bible freely for his special arguments at the time. With him Hagar, Abraham's handmaid, was, in writing to the Galatians, "mount

[1] "Jacob have I loved, but Esau have I hated."—Rom. ix.

Sinai in Arabia, and answereth to Jerusalem which now is." An argument on angels comes forth under the strange quotation, "who maketh his angels spirits, and his ministers a flame of fire." Neither in reality have anything to do with the fact, except in fanciful illustration. Sinai had nothing to do with Hagar. Winds were not angels, nor lightnings God's immediate ministers. Until St. Paul's time Adam was not Man's representative, on whom the fate of the world depended in apposition with the Messiah. There is not a word throughout the whole Jewish history, and religious training and belief, to show it. Nor is there one single word to show it in all the Gospels. Not one word. It came as an illustration to the mind of St. Paul,—a glorious and beautiful illustration,—and he freely used it. And it is perfectly true in fact, if not true in person. The soul, in its fall, demands by the will of God recovery. It fell in Man; it has risen in Man. It fell in man, gifted with all the capable knowledge of God; it rose in man, "God manifest in the flesh." Nothing in all Holy Scripture can be more true than St. Paul's words, "as in Adam (Man) all die, so in Christ (Man) shall all be made alive;" nor in those parallel passages which speak the same thing in different words, as, "since by man came death, by man came also the resurrection of the dead." Their

perfect truth is the very essence of Christianity. But with Hagar as Mount Sinai, and winds as angels, in our minds, we should be cautious in applying St. Paul's grand illustration too closely to Adam instead of Man; to the single sin of an individual, instead of the wickedness and corruption tainting every soul of man.

Man fell: but we need not build upon Adam's fall in Paradise because St. Paul, in his inspired wisdom, makes use of the narrative as it was written and received in the most holy belief of those to whom he wrote, any more than we should believe that Melchizedec was without father or mother, because he uses his name in a like spirit. Melchizedec was an illustration; Adam was an illustration. They were both, according to his knowledge, *i. e.* according as they were written in the Pentateuch,—and he made use of them to the Jews, by whom they were also believed. It would be beyond ordinary faith to believe that Melchizedec was in reality without *human* father or mother,—though that is the force of St. Paul's words, if we take them literally. He made use of the short record of his transaction with Abraham, as he found it, to suit his argument with the Hebrews—nothing more.

That Adam was the person described, and that he fell by eating the fruit of a forbidden tree, may,

perhaps, be substantiated on other grounds; but St. Paul's argument alone, great as it is, should not be held to determine the question. It is truth, —absolute truth,—but under another form than the strict line of his illustration.

There are two modes of sin which, singly or combined, may have constituted the Fall, and which the world, and especially Eastern nations, may have received as an evil inheritance—Idolatry and Sensual Living. Both would be gradual, and both cause aversion from God. It would take a long time for men to fall from communion with God into the worship of the seen creation, sun, moon, and stars, and all the host of heaven, or into the *bizarre* combinations of images and household gods. It would also take many generations before a height of sensualism and vice could be reached, which would culminate in the desertion and defiance of God. Idolatry would rise slowly among men, and only after they were multiplied, divided into families, acted on by different feelings and different force of imagination. It could be no sudden act. Adam could not worship God one day in truth, and set up an idol, or fall down before the Sun, the next. It would spring from a longing, a void, a craving to bring the object of worship more palpably before the mind, and would therefore only spread, when from time, or other

cause, religion grew cold in its first forms and lost its hold.

This is idolatry in its least hateful aspect; but it never stopped short at this in ancient times. Demonolatry always followed; and we may safely believe, from the severity of the judgment, though coming to us under a veiled and mystic tradition, that the flood of evil had risen to an overwhelming height. Nothing but an intolerable amount of wickedness can reconcile the withdrawal of God from his last, most perfect work. For it is a withdrawal that is expressed by the threefold sentence. Man never again stood before God as he had hitherto stood. He felt the breath of that terrible judgment in an after age, "Ephraim is joined to idols; let him alone."[1] And so God left man,—left him to his idolatry, and all the evils that would result from it, save in the single Messianic hope; left him to the warfare of the soul with its depraved nature, to the sorrows of the mother's heart in the perils of her offspring, and to the ceaseless toil, cares, and anxieties of human life, never to be alleviated, never to end.

But it was slow, gradual, step by step, that idolatry and sin advanced. Ages may have rolled on in purity and godlike innocence; they have left no record. And ages may have passed while

[1] Hosea.

sin increased and spread abroad; the old world knew nothing of them. Tradition, in a single relic of the past, came down, enshrined in the hearts of all, which could never be forgotten,—that man once lived in Divine communion and fell from it, and that the woes and sufferings of human life are the deadly fruit and curse of sin.

CHAPTER IV.

THE GENEALOGIES.

If the suggestions which have hitherto been thrown out for thoughtful minds be in any degree sound, as the writer believes, they are yet met by a very serious difficulty in the person of Cain. Moses has recorded him as the son of the first man, and as born after the expulsion from Eden. Under the blessing and the command to be "fruitful and multiply," his birth would not be delayed,—it would probably be within the first year. Cain was undoubtedly recorded as the eldest son, and, from the interpretation of his name, was a source of great rejoicing to the fallen parents, as a proof that God had not forsaken them. Abel was subsequently born; and no record is then given of Adam's family till after one hundred and twenty-eight years Abel was soon after murdered; and in the following year, when Adam was one hundred and thirty years old, Seth was born, "instead of Abel whom Cain slew."

This evidently is not continuous history. Many intermarriages and many families must have arisen in those hundred and thirty years. There were rights of private property, and there was a choice of profession, or mode of life. The father and his two sons did not labor in common, but each fashioned forth his life independently of the others. Abel kept his own flocks, and Cain tilled his own ground. The wool would be exchanged for food, and both for other things necessary for their several employments. This absolute division of labor and traffic, is at the least striking and remarkable amongst three men, the only male inhabitants of the world.

When Cain went forth to the land of Nod, his first fear was that "whosoever found him" would slay him. Who was to slay him? Abel died without a son, and Adam was the only other man in the word. That fear seems to suppose population. Tribes had broken off from the parent family, and had spread abroad. He went not forth alone; his wife went with him, and on her bearing a son he built a city in honor of him; he drew men together, designed a city for security and defence, and constituted it the future centre or metropolis for arts, handicraft, and luxury of the people amongst whom he had taken refuge.

The pre-Adamite writers naturally draw this ne-

cessity for a population into an argument for their system. The men he feared were the savage and hostile tribes amongst whom he was driven forth; the men who were his laborers in building his city were inferior natures, over whom, as a strong-minded, resolute man, endowed with great ability and attainments, he gained an absolute ascendancy, and ruled over them, and taught them arts and civilization.[1] The terror and the superiority do not seem to fall in well together. Cain's fear did not arise from a sense of danger from persons who were scarcely men, but from the avenging hand of his own kindred. It was not that he dreaded death from those whom he had never injured, but from those whom he had. He was of a bold, determined spirit; and as he was assured that he should not be overpowered, or hunted down as a wild beast, he gathered his family together and went forth, undaunted, on his way. He had no fears then; and his capacity for subduing and governing men's minds did the rest; but the kindred, whose vengeance he had so dreaded, must have been widely spread out in those days.

There would be nothing remarkable in the omission of the intermediate births, were it not for the peculiar position assigned to Seth. There can be no doubt that he is recorded as the third son of

[1] Adam and the Adamite, p. 191.

Adam. Cain and Abel were lost to him for ever and the rights of primogeniture and the Messianic line were carried down in his family. Unless this had been by a special appointment of God, as in the case of Jacob before Esau (of which there is not the shadow of an intimation given), the third son would have succeeded to these rights. But no; during a hundred and thirty years, Cain and Abel are alone named; one dies, the other is banished, and the gratitude of the poor bereaved mother breaks out on the birth of another son, in the following year, in the name of Seth—appointed, "for God, said she, hath appointed me another seed instead of Abel." It is difficult to account for this in the face of the command to multiply, and the fact that families, the men whom Cain feared, had multiplied both far and near.

Where did Moses gain this knowledge of Cain and his descendants, so plain and minute in some points, and so enigmatical in others,—his sacrifice, the Divine remonstrance, his genealogy, his city, the inventions of his family, and the episode of Lamech and his wives? From tradition.[1] The very opening of the breach between Cain and his

[1] Perowne admits, that chapters ii., v., vi., x., xi., contain headings or inscriptions; and indeed amongst English scholars and divines, as well as German, there is rising a slow, general recognition of the fact, that the early chapters of Genesis are "fragmentary," *i. e.* drawn from tradition.

brother goes manifestly in that direction. On the rejection of Cain's sacrifice, he sought an interview with his brother. Our version is, "And Cain talked with his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." That version is by no means correct. The words are "va'yomer Kayin el-Hebel,"—"and Cain *said* to Abel." The Samaritan version supplies the (supposed) omission. "And Cain said unto Abel his brother, Let us go out into the field; and it came to pass," etc. The Jewish idea is, that something has been lost; and so, in the modern Bible of Benisch, it is rendered in this way: "And Cain said to Abel his brother.... And it came to pass, that when they were in the field." Just so; the speech had not survived, and Moses would not supply it by conjecture. The Jewish Rabbis have not been so scrupulous, but have given a long argumentative discourse between the two brothers in the field. They would scarcely have done so, if they had believed Moses to have written under direct Inspiration without traditional groundwork.

The address of God to Cain—one of the most obscure passages in Holy Scripture, and of which no interpretation has wholly satisfied the interpreter—is of the same character. It has all the marks of a tradition passed down through the family of

Seth, and corrupted in the passing. A revelation from God to the mind of Moses, of what was said, must have been as clear to Moses as it was to Cain. Its dark and incomprehensible nature, save in its one great Truth, the sin-offering, goes far to show that it came down to him through a human channel.

That he did make use of tradition is evidenced by the insertion of the poetic fragment—

"Adah and Zillah, hear my voice."

Whether it was understood in that age cannot be known; but it has never been understood since, and seems to have been recorded solely as a relic, the only existing one, of a remarkable event in the life of one of Cain's descendants. Lamech's plurality of wives, and his lyrical song, were handed down, not revealed. The sin of Cain, and the names and deeds of his family and descendants, reached him by the same process; while Paradise was, in tradition, spread in varied forms over the whole world.

One thing seems clear, whether Cain be the eldest son of the first man who was created, or not —that the earth in the neighbourhood of Eden, eastward, was peopled in his time, and that Seth, the third son, succeeded to the birthright in the family of his father in the place of Cain, who was banished, and Abel, who was slain. Putting pre-

Adamitism aside, where did this population spring from?

With the birth of Seth all history closes for more than 1500 or 2000 years, according to different versions. A genealogical table supplies its place till the times of Noah. This was all that the world possessed in the age of Moses. Considered as a revelation, nothing can well be more meagre than the events of these centuries, from the expulsion from Paradise; and it is not a little singular, that every one of the deeds recorded is so wrapped up in mystery as to be inexplicable. The remonstrance with Cain, and his mark or sign; the speech of Lamech; the statement concerning Enos, "then began men to call upon the name of the Lord;"[1] the translation of Enoch, "and Enoch walked with God, and he *was* not, for God took him."[2] These things have been the perplexity of expositors for centuries, and do not grow clearer as the wisdom of the world becomes more matured. They are revelation unrevealed; unless the more palpable view is received, that their true meaning has been lost in the haze of a tradition which, often changing hands, has lost something of clear, sharp outline in its passage through each generation.

[1] The margin says, "or to call themselves by the name of the Lord." Benisch, "Then it was begun to call *idols* by the name of the Eternal,"—and so on. [2] See App. 17.

But two things strike the mind irresistibly in these genealogies,—the births of the eldest sons, and the prolonged lives of the fathers. One fact is never to be lost sight of in these early days, that the world having commenced with a single pair of solitary, defenceless creatures, and surrounded by powerful and carnivorous beasts (already in existtence, and preying on each other, says Geology), the blessing to increase and multiply was almost a necessity. How does the first genealogy answer it? Seth was, by the narrative, the only surviving son of Adam in his immediate family at a hundred and thirty years, and he remained in that position for one hundred and five years more before he had a son. Adam had sons and daughters; but as there is no valid reason to suppose that they became parents before Seth, the population of the world virtually stood still during that long period. Enos had no son till he was ninety; and so the genealogy goes down, with fluctuating, but always large numbers, till we reach Noah, of whom it is related that he lived five hundred years before he had a son, and he was only the ninth eldest-born from Adam. A stranger comment on the command and blessing can scarcely be imagined.

There is, however, no sufficient reason to suppose that this genealogy was given by direct Inspiration. It had a human element and origin,

and might therefore be liable to error in dates and numbers in the transmission. The variations in the birth of the eldest son in the Hebrew, Septuagint, and Samaritan, prove the actual existence of the one; and it is fairly open to opinion, though not to proof, from the fewness of the persons and the great amount of years, that many names have been omitted or lost, and so make reasonable the other. Those that are recorded, without a doubt existed; just as it is certain that Cain killed his brother, and that Lamech had two wives, and took human life. Moses in this as in other things used what he found, and under divine wisdom selected the true from the traditionary false. It seems evident, from the very poverty of the account, that nothing was preternaturally supplied, of which human keeping had preserved no trace.

It is to the human element, then, that the long lives of the patriarchs may reasonably be ascribed. Seven of the ten, including Adam, lived more than nine hundred years. Do we in reading these lives realize what is meant by Adam living nine hundred and thirty years, Jared nine hundred and sixty-two, and Methuselah nine hundred and sixty-nine years? Suppose a son of William the Conqueror to have come over with him at twenty years of age, and have fought at the battle of Hastings, he would not only be alive, and have lived through all our

English history, but would have still to live something short of a hundred and forty years more, and die about the year 2000. Is there anything in the structure of the human frame to warrant this? The physiologists say, no. It is of importance that the brain, mind, intellect, and conscience of man should not have been different at his creation from what it is now, for the difference would affect responsibility, and disarrange the relations of man to God. But how could this be in lives, as now, of sixty and seventy years, and lives of twelve and thirteen times those amounts? There is the same objection to the life, as life. What parallel can be drawn between men whose powers begin to decline at thirty, and men who, coming over with the Conqueror, might look forward to a century and half still?

This anomaly has been so transparent, that great efforts have been made by the learned to reduce it to probability. Some have supposed dynasties or cycles to have been intended; but the strain upon the narrative is too great, and it gains no countenance at the present day. A favorite mode, which arose very early among Christian writers, is to read months or quarters for years. Rask wrote a book of some research on the subject specially,[1] in which he enlarges, and goes beyond Eichhorn, Hensler, and others, who have treated the matter. His

[1] 'Longevity of the Patriarchs.'

principle was first to divide every antediluvian life by 12 on the Septuagint dates. By this means Adam would beget Seth at (230 =) $19\frac{1}{6}$ years, and die at (930 =) $77\frac{1}{2}$. Noah, who had three sons at five hundred years old, would in reality have them at $41\frac{2}{3}$; and the interval between Adam and the flood would be (2242 =) 187 years.

Rask felt that this would be too little for ten generations, and he therefore took the lists of Josephus, which are slightly in excess of the Septuagint, and, assuming an error, added a hundred years before the birth of the eldest son,—*e. g.* Seth born 330 instead of 230,—and so brought the Flood to (3156 =) 263 years, which he considered sufficient. But though this system reduces the lives of the Patriarchs to the modern standard, it draws with it almost as formidable a difficulty as it removes, by dating the Flood at only 263 years from Adam. Rask, however, nothing daunted, surmounts this by pre-Adamites. Adam was only the first "of whose birth and death, and of whose wife and children we have accounts."[1]

It is well known that the Egyptians in earlier times are said[2] to have reckoned years by months, and afterwards by seasons. Other nations, too, reckoned by even lesser periods. Suidas says that

[1] Page 38.

[2] "Επιχειρουσι τινες λεγειν."—Diod. i. 26.

"some called days years; others the revolutions of the moon, and others the seasons." Plutarch (Numa), "that some barbarous nations had but three months; and among the Greeks, the Arcadians four, and the Acarnanians six. The Egyptian year, they tell us, consisted only of one month, afterwards of four." To the same purpose Diodorus, Varro, and Pliny. In a word, the year, according to ancient writers, has consisted of one, two, three, four, and six months, and even of a day, among different people; and the temptation has naturally been great to account for the length of patriarchal lives by the licence which these numbers seem to give. And so, while the Adamitic genealogies are resolved by one month, the post-diluvian are subjected to a graduated scale of three and four, until the years of Abraham and his descendants are divided by 2, six months each.

But the Egyptian years can have no influence on the patriarchal longevity, unless Moses took his genealogies from Egypt, which is contrary to evidence. Difficulties may lie in the way of supposing solar years in the first ages; but they were in use when he composed the Pentateuch, and there is not the slightest intimation that he wrote or intended any other. He records his own age of forty years in precisely the same way that he speaks of the years of Methuselah. The length

of life of the antediluviaus is in the main the same. After Noah there is a certain, though irregular diminution till the descent into Egypt, when life stood fixed at its present limits. But the narrative of Noah in the ark is conclusive of natural years. He entered it on the seventeenth day of the second month in the six hundredth year of his age, and he left it on the twenty-seventh day of the same month in his six hundred and first year. Whether solar or lunar years, for there are advocates of both, they were years in the modern meaning, and not months or quarters.

The tendency of all ancient nations to enhance the grandeur of their annals by ascribing long lives to their progenitors goes far to account for the preternatural longevity of the first patriarchs. It dignifies the unknown, just as the heroes of old were always men of enormous stature and superhuman strength. The Greeks of Homer's time had lamentably degenerated from the Greeks whose deeds he sang; and not many years ago we used to look on Roman soldiers as a race of semi-giants in form and stature. They are proved to have been under the average height of Englishmen. The annals of Egypt, Babylon, China, India, stretch back into an inconceivable antiquity and length of life, instead of recounting deeds and progress.

Bunsen complains with justice, that in the Egyptian annals he has to deal with names in lieu of history; and the things which they do give are worse than silence. Menes was torn in pieces by a hippopotamus, an animal which feeds on herbs and is not carnivorous,—only, probably, it was not known,—he was a huge beast. In the reign of Nephercheres, 8th King, the waters of the Nile were mixed with honey for eleven days, and there was a preternatural enlargement of the moon. Sesostris was celebrated for a height of five cubits. Achthoes was killed by a crocodile, and under Bocchoris a lamb spoke. It is said by Ælian to have had eight feet and two tails.

It was with barren lists of names like these that Moses had to compose the genealogy which had come down to him through the family of Abraham; and there was this striking peculiarity, that the persons who lived before the Deluge amounted to the same number of ten. In Egypt, where there was no record of the Noachic Deluge, the demigods who reigned before Menes were ten. The Babylonian kings, from Alorus to Xisuthrus, who is Noah, were ten, and answered to the Abrahamic list of ten from Adam to that same patriarch. The Assyrians had ten kings from Ham to Ninyas. The Hindoos believed in ten great saints, or maharshis, the offspring of Manu, and in ten personifications

of the god Vishnu. Kalisch, on Genesis, supposes ten, from these and other instances, to be a sacred Biblical number, as seven, twelve, and forty, and so to have a meaning which is now lost. It may be so.

But this was not the only resemblance between the Abrahamic genealogy and the rest. There was a preternatural amount of years as well. Alorus, the first man in the Babylonian series, lived ten sari = 36,000 years; and the aggregate of the ten kings reached 120 sari = 432,000 years. No doubt Moses, with the rest of the world, believed in a diminution of the age of man; and whether his mind were satisfied or not, with the years given in the genealogy which he adopted, he was too truthful to change them. He could receive no help from Egyptian or other heathen records, and he took that in its simplicity which had descended through his own nation and family. It is not a little singular, that while these lists have so much similarity in numbers and preternatural length of years between them, they should, with the exception of Cain and Abel, be equally barren of events. The ten reigns of Berosus give nothing except the periodical appearance of amphibious monsters, half man half fish, the prototypes of Dagon, who passed the night in the sea, but the daytime on land to instruct mankind. The coincidence, too, of the

number ten is alike singular, and is strongly presumptive of a common origin. They have been drawn from one source, or they have been traditionally intermixed. If the persons are correct, they are the nine preceding Noah, whose names have been preserved and handed down. It is unlikely that they should have been recorded, written down, early; the absence of everything but bare names, except Cain and the fragment of Lamech's song, is against it. The preservation of the latter is in some sort a proof, that if more could have been recovered it would have been. But how stands the power of recovery? Thus,—that the lives so overlap each other, that seven of the ten were actually contemporary with Noah. It will scarcely hold, then, that a genealogy so barren of events, and yet in reality so full of deeds of human sin as to have caused such a catastrophe as the Deluge, could have proceeded from that patriarch.

Adam . .	begat	Seth, . .	died	930,	and lived	56	years into the life of	Lamech.
Seth . . .	„	Enos, . .	„	912,	„	168	„ „	Lamech.
Enos . .	„	Cainan, .	„	905,	„	84	„ „	Noah.
Cainan .	„	Mahalaleel	„	910,	„	179	„ „	Noah.
Mahalaleel	„	Jared .	„	895,	„	234	„ „	Noah.
Jared . .	„	Enoch .	„	962,	„	366	„ „	Noah.
Enoch .	„	Methuselah,	„	365,	„	113	„ „	Lamech.
Methuselah	„	Lamech	„	969,	„	600	„ „	Noah.
Lamech .	„	Noah . .	„	777,	,	595	„ „	Noah.

Lamech lived ninety-five years after the Deluge had been threatened, and died only four years

before it took place. Methuselah lived to the very year of the Deluge, and one hundred years after it had been said that "*all flesh*" had corrupted itself before God; so that both Methuselah and Lamech, strictly, were among the wicked.

It is fair to assume, that the Genealogy was recovered, whether in part or in whole, at an age subsequent to Noah, and that the persons who effected it went back name after name until they reached their limit,—in other words, the heads of the two great centres of population in early times, the Cainites and the Sethites. Tradition lost itself at that point, and as a natural consequence they were the sons of Adam, the Man. There was no other name; he must have been left out, or have supplied it. Besides which, Cain was *believed* to be the son of Adam. If gaps had been left open, and generations forgotten, they were unconscious of it; they recorded truthfully all they knew.

The longevity of these first patriarchs may not only be considered strained on physical and moral grounds, but on the fact, that from the time of Jacob, when his sons first kept records as families, and afterwards as tribes, the age of man was fixed with some fluctuations, as it has ever since remained. Abraham and Isaac both lived long lives, both perhaps inexactly recorded, as did Jacob, but not longer, under the blessing of God, than the human powers

as they now exist.[1] With so few names, great length of life was in some sort a necessity to account for the population of the world, its gigantic tyranny and oppression, and the profound depths of lust, wickedness, and idolatry, into which all ranks had fallen,—and tradition supplied it. It is a favorite thesis with a certain class of commentators to work out population problems, and, by bringing back parents to the extreme verge of puberty, and giving them enormous families, which are borne out by no statistics whatever, to account for any amount of tribes and peoples. But this is not the law of Scripture. Whatever may have been the case with the daughters, eldest sons came slowly, and one of the most remarkable,—and I would add, most truthful—things in these early chapters, is the utter absence of any preternatural working up of population. Long life was believed, and the old genealogies march on with a slow, deliberate stride, utterly unconscious of the requirements of these modern days. Length of life accounted for everything, and length of life was an inveterate belief.

Allowing, or dis-allowing, these protracted lives, the presumed fact is equally reached, that the world in Cain's time was in an advanced social state. The length or the shortness of the time has no influence on that. As has been said, property was

[1] See Appendix 18.

recognized; land was enclosed or marked out by one part of the human family; tools and implements of husbandry were fashioned; grain was sown, reaped, and stored,—evidence of a fixed, settled state of life. Another portion kept flocks; watched and tended them; sheared their wool, dressed and wove it; slaughtered them for food and sacrifice, and found a life's occupation in it. It may again be asked, could these marked and distinct modes of life have been for themselves and their sisters, seeing that Shem was not yet born?

Rask, speaking of Cain's migration, and the want of population to found and build his city, calculates in this way: "If Adam and Eve, besides Abel, had ten children, who all lived, and each pair of these again had ten children who lived, there would in the third generation be only (2+10+50=) 62 persons in all."[1] But there is no ground even for this calculation, it being certain that Shem is named as the third son.

The conclusion comes with some degree of force, under all these circumstances put together, that whoever were the parents of Cain and Abel, faith and tradition believed them to be the first man and the first woman whom Moses wrote of in his record of the original creation, when God said, "Let us make man; . . . and God created them male

[1] Patriarchs, p. 40.

and female." Human annals went up historically to the episode of Lamech, and the murder of his brother by Cain. There they stopped. Beyond was truth in symbolism; and still beyond that, the most ancient tradition of the origin of things, the Being of God, the only real foundation of all religion, which, divinely given to man, was never lost, but passed, often disfigured, often disguised, through all nations of the earth. Its oneness is an internal evidence of its truth; its envelopment in mysterious forms, that it was too precious for risk. Hence the chaos, the mundane egg, the brooding on the waters, the formation of a single pair, the serpent, the golden age, the deterioration,—all so wonderfully harmonizing in spirit with the account in Genesis, that to believe them independent of each other would seem almost to be impossible.

The objection is, that Moses speaks of Adam as the first man, and as the father of Cain, and the question is, whether that is to weigh as insuperable against the strong presumption of a larger population, the scantiness of the genealogy between Creation and the Flood, and the improbability of lives nine hundred years long. Each of these contains within it material of great weight and importance; their combination, taking into view the sources of all these early records, gives cause, at the least, for serious and grave reflection. It is not to be put

aside by dogmatic statement, and an obstinate adherence to received opinions. That out of a population of three men in the world one should murder another, is strange; that these three should be the only men in the world for a hundred and thirty years, is scarcely less so; that, on Cain's departure eastward, Adam should actually be left at the end of those years as solitary, in regard to his own sex, as he was when he was created in Paradise, seems to continue the strangeness. "Be fruitful and multiply;"—and at the end of nearly a century and a half the world consists of a wretched, broken-hearted man, a banished son, and an infant in arms! Can these things be? And if not, what choice is left us? Pre-Adamitism, or the imperfection of family annals, which have failed to preserve the true descent. Will not the thought arise, that Cain was not the son of Adam? And if the conviction that he was not should gain a hold on the mind, in the calm, reflective, consideration of these things, is it to be condemned?

As regards the length of life, a traditionary excess appears to have been carried on after the Flood as well, until Joseph, who died, the youngest of all, at the age of a hundred and ten. Shem lived six hundred years. His son Arphaxad, Salah, and Eber, between four and five hundred. Between Eber and Peleg, a sudden drop takes place of two

hundred years in the length of life, but no difference whatever in their maturity, as evidenced by the birth of the eldest son.

		Hebrew.
Reu	died	239
Serug	„	230
Nahor	„	148
Terah	„	205
Abraham	„	175

If these figures be right, it is remarkable in the life of Abraham, that being only the tenth from Noah, who had a son at six hundred years old, and coming so near to Arphaxad, Salah, and Eber, who had such long lives, and must have had children late in life to supply the world's population, he should first speak of it as an unheard-of thing that a man should have a child at a hundred years old; and next, that after Sarah's death he should actually marry at a hundred and thirty-seven years, and have six sons. Are these dates quite correct?

But this is not all; if we take the Hebrew genealogy, then Shem was alive in Abraham's time, as well as in every one of the other patriarchs. From Shem to Abraham, by that chronology, is two hundred and ninety-two years. As a writer, arguing for the Septuagint version, pathetically observes—"who can bring himself to believe that the great-grandfather of the great-grandfather of Abraham's great-grandfather still survived him?"[1]

[1] Smith's Sac. Annals, p. 38.

If the Septuagint be taken, which amounts to a thousand and seventy-two years, he survived till four generations from Abraham; and Serug, that patriarch's great-grandfather, had a son at a hundred and thirty. Such are the anomalies of the second Genealogy.

What effect has this on our belief? Does it weaken it? No; except to those who cling tenaciously to the idea, that the knowledge of the Creation and the Fall were for the first time borne in upon the mind of Moses by inspiration, independent of human record. But what does that suppose? That the antediluvian world perished—were swept off the face of the earth without that knowledge; and if Stuart Poole's date be taken, 5361 B.C., instead of 4004, mankind had existed without it 3878 years, till 1491 B.C., when Moses first received it. Can it be possible, that 3871 years passed without the great fact being known that "in the beginning God created the heaven and the earth;" and that the human soul had fallen from perfection into sin? Thousands of years! more than twice as long as the existence of Christianity! Were Enoch, Noah, Abraham, Jacob, ignorant of these principles of belief? Impossible! How did they gain them? It is most certain that they were not written—formed into a system—before Moses. Is not the answer, Tradition?

If I feel assured that Creation, the soul, religion, conscience, were revealed by God, and given to the keeping of man, and that he kept them, it is of no consequence to me, whether Adam lived a million years ago, or six thousand. In the early times of the earth, when written characters were unknown, and memory was all that supplied their place, it would not affect my faith, if links in the world's population should have been dropped and lost, and the world, unable to supply them, joined the remaining links together to form a perfect chain; or if men had preserved the very names as they existed; for both would still be—Tradition. It would no more weaken my belief that God had revealed Himself to *ha'Adam*, the first man, and that a long, calm, peaceful, paradisiacal state had passed of which no remains had been handed down, than that the cause of Lamech's song was unknown, and the rest of this poetic fragment lost. In both cases it would still be tradition.

Under this view, my soul goes up to God; and, disarranged as the Genesis may be by man's ill keeping, I clearly see, and fearlessly receive, God's ministration in the knowledge which has come down to me. The light on the first day, and the sun on the fourth, do not give me the disturbance of a second thought; and I can look with equal calmness on the geological displacement of fish on

the fifth day and fruit-trees on the third. Man has arranged them in his own order; he thought, perhaps faultily, that as beasts and men were to be fed on corn, fruits, and vegetables, they ought to be the first of created things on the earth's surface; in other words, in the long course of ages he displaced them. I can easily understand the most ancient tradition in the world,—a tradition obscured in the haze of ages,—losing somewhat of its accuracy, and even supplying things that were not revealed, without ceasing from my belief, that it proceeded originally from God. In the absence of letters, writing, and memorials of any kind which approach the fidelity of modern records through thousands of successive years, I am not thrown from my belief in the truth, because some things have fallen from their place, others have dropped through, and the result of the whole is the closing-in of ends which originally were placed far asunder. I look on all this as man's keeping of God's truth revealed; and I rather sorrow over its imperfection, than refuse my faith.

In the formation of this planetary system, which stands out a distinct circle within the great circle, or among the circles of space, it is no let or hindrance to my belief that man in his traditional keeping has confused the order of Creation. It is no impediment that "God made man upright" and

that he fell from grace, because he has enveloped the narrative with a symbolic covering of rib, tree, serpent, and cherubic angels; nor that he has concealed the poverty of his memorials by human lives of nine hundred years. That again is man's imperfect keeping of God's truth; but that truth is there, and I bow humbly, thankfully, and reverentially before it.

CHAPTER V.

THE DELUGE.

In all countries, wherever there are monuments of past times, cities, temples, buildings of brick or stone, there are also records of the Deluge, with one remarkable exception, Egypt. And this not only in countries which, spreading out in a broad continent from a common centre, might be supposed to have carried with them the memory of such a catastrophe, as Europe on the one side, and India and China on the other; but in countries, the peopling of which is so conjectural as to be an unsolved problem even at the present day. The two Americas, Mexico, Cuba, Brazil, Peru, Chili, have each their own traditions; different, but possessing a general resemblance, that is only reconcileable as proceeding from a common source. Some tribes or races have transmitted them orally from father to son, without any monuments to

assist their preservation. This was the case with Otaheite and the Society Islands. The same thing was found among the tribes of North and South American Indians. Humboldt, who penetrated into the wilds of America, where no European foot had ever trod, expressed astonishment at finding in all parts of the world, amongst so many differing savage races, and so many differing languages, the same tradition varied only by local coloring. Delitzsch has remarked on this, and, speaking of the Asiatic legends of the floods of Ogyges and Deucalion, says, that as soon as they entered Greece they became thoroughly Hellenized; and that other legends, Attic, Thessalian, Phocian, Samothracian, soon sprang out of them, and changed and localized them still more. That took place in all countries; not in many, but in all; Egypt alone excepted. It is like rays from an electric light, which penetrate on all sides as far as the eye can see,—eclipsed in a single ray by some interposing obstacle. That obstacle does not destroy or disprove the light; it is to be accounted for by itself. It was not to be expected, that a tradition carried by barbarous and illiterate, though often fantastically imaginative people, through thousands of miles and thousands of years, should remain pure and unimpaired. The wonder, as most men will feel who read Faber, Kalisch, and Perowne, who have brought these

Flood legends together, and exhausted them, is not that they should have become so gross, but that so much Truth should have been preserved.

One thing, speaking of Deucalion, is very remarkable, that the process by which he renewed population survived in South America. The Tamanacs on the Orinoco say, that all the world was destroyed by a deluge, except a single pair, and that they threw over their heads the fruit of the mauritia palm-tree, and that from the kernels were produced men and women, who repeopled the world. It is not difficult of solution. The tradition, veiled under the form of fruit and kernel from the Life-giving Tree, travelled eastward from Asia, until it reached that portion of South America. Relics of it survived where it was generated, and in a far later age travelled westward, until it reached Greece, in the familiar faces of Deucalion and Pyrrha. The kernels were an intellectual form of the rougher tradition.

The exception of Egypt is remarkable. The priests of old spoke of repeated calamities by floods, overflowings probably of the Nile, but knew nothing of the one great Deluge, which has passed from Central Asia to all other countries of the earth.

The variations in narrative are endless; they are like the trees, the serpent, and the formation of

Eve,—truth embalmed in fiction. There is, though, a certain tendency of the age to set aside the Deluge; to speak of it in the manner of Bunsen, as a force of water under earthquake influence, and to imagine men and tribes flying from it, and carrying their recollections wherever they afterwards settled. The Deluge thus falls into a violent flood where mankind were the thickest, with a waste wilderness, an uninhabited country around them. Everything preternatural, everything like a Divine judgment, is swept away altogether; and yet, looking to the universal tradition, it is certain that wherever it has existed, in all countries, in all languages, among the Druids, in India, China, Peru, Chili, Brazil, Oceanica, the unpardonable wickedness of man is invariably the procuring cause. In no one single instance does the modern idea of natural violence, torrents and melting snows, find a place. One belief spread over the earth—it was a judgment from Heaven.

Was it universal? A great deal has been written on the enormous volume of water necessary to cover the whole earth with its mountains, and the difficulty of supplying it. But is the difficulty real? We are told in the Bible, that in the beginning of Creation the earth was totally submerged, and Geology, in its scientific view, sanctions the Bible statement. We know from Ar-

tesian wells, that water is kept down by a pressure which is incalculable. At Kissingen, from a mere scratch in the earth's surface, but below the land springs, a column of water, nearly a foot in diameter, is projected to a height of eighty-two feet. At Tours one springs forth thirty-four feet. A relaxation of force might rapidly bring the earth to the condition it was in, before "the dry land" appeared.

But there are far more important considerations than this. Every belt and region of the earth has its own fauna, determined by instinct, food, and temperature. It is not stated, that beasts, birds, and creeping things were created in single pairs, and that if not placed in the region to which their nature was assimilated at the first, they migrated, under Divine impulse, from their common centre. The polar bear could not, without violence to its nature, have existed on the banks of the Euphrates; neither could those birds and beasts to whom tropical heat is as the breath of life. The kangaroo and wombat, the apteryx and other strange, almost wingless birds, lived exclusively in New Holland, and are unknown anywhere else; the giraffe in Africa; America had its own indigenous fauna, wholly different from all the other quarters of the earth. The Spaniards did not discover a single species of animal, bird, reptile, fish, or plant,

which was common to the Old and the New World. Nott,[1] himself an American, who states this, adds, that no sound naturalist of our day would doubt, that both the animal and vegetable kingdoms of America were created where they were found, and not in Asia.

The discoverers were astonished at a new world of animals of which they had no idea,—sloths, tapirs, pumas, lamas, armadillos, opossums, and the whole tribe of sapajous; and, what is more remarkable still, as Hugh Miller states, is, that both in America and Australia, many of the present species had extinct gigantic predecessors, that "bore the peculiar generic characters by which the recent ones are still distinguished."[2] The sloth had its megatherium and mylodon; the armadillo its glyptodon; and the birds of New Zealand, "the dinornis, the aptornis, and the palapteryx, wingless creatures like the ostrich, that stood from six to twelve feet in height."[3] If they were drawn to the tents of Noah, the South American beasts and reptiles must have passed through Mexico and have crossed over Behring's Straits, and thence have traversed a part of Siberia and China,—a journey of more than half the girth of the whole earth, and through nearly every extreme of climate. Humming-birds, the most

[1] 'Types of Mankind,' p. 274.

[2] Page 302. [3] See Appendix 19.

delicate of all birds, which cannot by any appliance of art be brought alive to Europe,—living, like bees, from flower to flower, in the most genial of climates,—would not only have had to fly over the broad Atlantic, but through Spain or the North of Africa, without a single species of food suited to their tiny, sensitive life, in any land through which they would have had to pass. How the kangaroo and ornithorhyncus of New Holland, or the wingless, unwebbed-footed birds of New Zealand, were to pass over the intermediate seas, is not easy to imagine.[1]

This line of argument may easily be drawn by a descending scale into unseemly excesses. Enough has been said to show its nature and bearing. From Fauna we come to Flora. If the Flood were universal, all vegetation was covered for a whole year. The most delicate flowers, living in valleys, were drowned under enormous depths, from four to five miles; and this, not in fresh, but in salt,—brackish water, at the least. Let any one take a common red geranium, and plunge it flowerless, or in seed-pod, into a pail of fresh water for a month, and try to revivify seed or plant, and he will understand this difficulty. Let the same person water any flower-bed in his garden with brackish water, so much salt in every watering-can, every morning

[1] See Appendix 20.

and evening during the summer, and he will perhaps appreciate the difficulty still more. The fact is, that vegetation would almost cease, except in the case of algæ and sea-plants, which would only sicken.

But to turn once more to the Flora of the Americas; it flourished from the time of the Coal Measures, separated from that of every other region. And so it remains. Flowers and flowering plants must have been destroyed by the year's deep submergence; but in the Asiatic re-distribution of seeds, America still retains her surprising peculiarity. Was America ever submerged at all?

A good deal has been said of late on the olive-leaf; and it is worth consideration. Noah went into the ark in the late autumn, when the olive was in full leaf. It is an evergreen, and the foliage would, like other evergreens, change and be renewed in winter and spring,—the young leaves would displace the old. Early in the following autumn the dove was sent out of the ark, and brought in an olive-leaf plucked. Now, to suppose the olive-tree stationary in its vegetation under salt water for nine months, except by miracle,[1] is out of the question; even though Theophrastus, quoted by Perowne, says it seems to have the power of living under water, and Pliny mentions olive-

[1] See Appendix 21.

trees living in the Red Sea. Under any circumstances it must have been the renewed growth of leaf that was gathered. The tree must have undergone its seasons; have lost its old leaves, have sprouted, and have again flourished in full leaf under water. There is not even the escape of the winter's submergence only,—the five months before the waters began to abate; for, as Perowne says, who holds to a subsidence of the earth, that though the olive-tree "grows in Armenia, it is only in the valleys on the south side of Ararat, not on the slopes of the mountain. It will not flourish at an elevation where even the mulberry, walnut, and apricot are found;" so that it would be amongst the latest vegetation uncovered.

The alternative is a partial deluge, which has had the support of good and thoughtful men, from Matthew Poole and Stillingfleet downwards, and is gradually gaining a firmer hold on belief every year. There are two objections in chief against it; one, which is pressed home with the greatest vigor, the strength of language used by Moses: "I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and everything that is in the earth shall die." (Gen. vi.) "And all the high hills that were under the whole heaven were covered." (Gen. vii.) These are strong expressions, but Scrip-

ture should be interpreted by Scripture, and it will be found, in both the Old and New Testaments, that universal terms are frequently used to express a large amount or quantity.[1] It is no insurmountable argument against a partial Deluge, that Moses should have used them here, though it is more than probable that he had in his mind a general one. His knowledge of the earth was of necessity narrow and circumscribed; his ideas of distance, even in countries which he knew by name, vague, probably, and uncertain; still, whether he intended a universal Deluge, or only the submersion of the Armenian circle in which population had gathered, in neither case can the mere breadth of the terms of Holy Scripture invalidate or overthrow our greater knowledge.

It is said in Genesis xli., "The famine was over all the face of the earth; . . . and all countries came into Egypt to Joseph to buy corn, because the famine was so sore in all lands." All countries could only mean those adjacent to Egypt; it could not mean that India and China sent to Egypt for corn under a universal famine. In Deut. ii., that God would put the fear of Israel "upon the nations that were under the whole heaven, who . . . shall tremble and be in anguish because of thee." India and China were never in fear and anguish, nor did

[1] Dr. Pye Smith.

Israel attempt to carry arms thither, or influence them in any way; it referred to the invasion of Canaan. In Luke xi., the Queen of the South is said to have come "from the utmost part of the earth to hear the wisdom of Solomon;"—she came from Ethiopia. On the day of Pentecost Jews were said to be at Jerusalem "out of every nation under heaven;"—the most eastern were Parthians, and the most western Romans. It was oriental exaggeration,—but it was well understood by orientals.

The same thing is seen in a different form in Exod. x., where it is stated, that the murrain was upon the *horses*, and all flocks and herds, and that "all the cattle of Egypt died." In a few days a plague of hail was threatened, and Pharaoh was warned to gather his cattle and "all that he had in the field." The hail fell and slew both man and beast, though in a short time after "the waters returned, and covered the chariots and the *horsemen*, and all the host of Pharaoh." In all these cases a great destruction, not a total one, was meant, and received. The murrain left cattle for the hail, and horses for Pharoah's war chariots. It is irrational sternly to bind down statements to the logical formulæ of the schools, which, from the habits of thought of the people to whom they were addressed, were never intended to be put to such a test.

The second objection is, that a body of water which would cover Mount Ararat fifteen cubits, would, by a natural law, flow over the whole earth. And if it were a real, and not an apparent rise, undoubtedly it would. Nothing can well be more forced or inconclusive than the explanations commonly offered for it, nor a greater miracle than water self-sustained, without barriers or enclosing mountains to keep it in. Hugh Miller[1] has the merit of having worked out the theory of subsidence with greater minuteness and ingenuity than any other writer; and although we may not follow him into all his conjectures, we may acknowledge his principle as just, without violence to the Mosaic narrative.

There is a large tract of country stretching from the Sea of Aral to the steppes of the Caucasus to the north, and broadly sweeping round the Caspian southwards, inclusive of Mount Ararat and the great Salt Desert, the greater part of which is still depressed below the level of the ocean. The shore line of the Caspian is eighty-three feet below that of the Black Sea; and some of the vast steppes which spread out around it have a mean level of thirty feet below the Baltic. He supposes this region to have been depressed until it opened "the fountains of the great deep" of the Gulf of Finland, the

[1] Test. pp. 273, 312.

Euxine, and the Persian Gulf, which would include an area of about two thousand miles each way; and he contends, and shows with much clearness, that the effect of this subsidence and inflow of waters would appear to those who perished, and those who survived, precisely the same as if they rose after the manner of a common flood. By a slow and equable depression, "the contour of the hills and plains would remain apparently what they had been before; the doomed inhabitants would see but the water rising along the mountain-sides, and one refuge after another swept away, till the last witness of the scene would have perished, and the last hill-top would have disappeared." As the land, at the end of a hundred and fifty days, began to rise, the waters which had flowed from the three seas towards the centre, would flow outwards, and fall in with the statement, that "the waters returned from off the earth continually," leaving that region as it has ever since remained.

The area assigned to this depression may seem large, but so lately as 1819, two thousand square miles of country subsided in the delta of the Indus, and were converted into an inland sea. That was from natural causes. Still the Flood area need not be so great, from the exigencies of the narrative. The two races who were avowedly doomed to destruction were the Cainites and Sethites; and their

intermixture shows, that they were not far distant from each other. Whether or not they were the only tribes in the earth in reality, they were the only people in the mind of Moses. There is a distant and definite reason given why these two should be swept from the earth; and the whole narrative tends to show, that they had virtually blended into a single people. The wanderings of Cain had not taken him to any far-off region; he settled "in the land of Nod, on the east of Eden." Eden was sufficiently near to mark the locality of his settlement. The area of their destruction need not have been large.

And this leads to the consideration on the rise of the waters. Mount Ararat is now, as Haxthausen says, more than sixteen thousand feet high; but there is no proof that it was of this height before the Flood. The contraction of the area may dispense with Hugh Miller's Persian Gulf and Baltic; and if volcanic agency had anything to do with the breaking-up of "the fountains of the great deep," as in the case of the Indus delta, the chain may have been heightened in the upheaval of the ground when the waters returned. It may have been a low chain even then; and subsequent convulsions, raising its present height, may have forced the post-diluvian population to migrate rapidly southward to the plains of Shinar. This may or may

not be, but the Ararat of modern times is no certain index to the Ararat of the Flood.

Another point follows the lessening of the circle. The dove, or pigeon, a bird of long flight, may have winged her way the second time beyond the boundary of subsidence, and returning by a natural instinct to her nine months' home, have brought an olive-leaf plucked off from the tree on which she had fed. Her flight was probably long, for she returned "in the evening;" and in that case, the fresh leaf must have given inconceivable comfort to the mind of Noah. If the objection to the long immersion in water be got over, and the tree be believed to have been on the hill's side of Ararat, it tends to imply, from the slow decrease of the waters, that the whole range was low.

A relief, too, is given to the perplexities which have so disquieted men's minds on the Ark. They are not jarred by the incongruity of Arctic and Equatorial animals living side by side, nor by walrus and hippopotamus in dry stalls, nor the concentration of the most deadly snakes and serpents from all parts of the globe. The animals preserved would be those of a small region, and peculiar to it, and which then, as now, might have been destitute of those larger beasts of prey, which infest the jungles of India, or the woods and plains of Africa.

But still, amid all these conjectural solutions, the question will arise, whence did Moses derive his knowledge of the Deluge? No doubt from the same source as his narrative of Creation and the genealogies,—tradition; from family memorials, or sacred archives, or both; but it is inseparably linked to the genealogy which ends with Noah. The source of the one was the source of the other. An event so marked and stupendous could never pass into forgetfulness; the outline of it, at the least, must always have survived, to whatever extent it might have been supplemented and filled in by Divine wisdom to the mind of Moses. Tradition, which brought down the Deluge, brought down also the Ark, as the means of preserving life. But there are circumstances in this latter which would seem to restrict it to tradition only,—its enormous dimensions, and its peculiar construction. The Ark was, roughly, a hundred and eighty yards long, thirty yards broad, and eighteen high. It was built with three decks or stories. We are not only struck by these vast measurements, but with the unwieldy, disproportioned result. Let any one trace these measurements on paper, reduced to a scale, and the improbability of such a vessel having been deliberately projected in the mind with a view of setting it up, will appear very great. We should probably be more struck, if, under the guidance

of a shipbuilder, we should reckon up the timbers, beams, planking, and stays, which such a vessel would consume, and the skill and labor necessary to put them together so that they would hold. The tradition came down through an inland people, who knew nothing of the sea, and the measurements in addition may have been changed in the descent.

It may have been unintentional; or it may have been, that as the great event passed from generation to generation, and the idea of the animals of the whole world grew on the Orientalism of men's minds, the Ark was increased step by step to keep pace with it, until it rose into its present proportions when it reached Moses in Egypt, or in the wilderness.

But the incongruity is still more remarkable in its arrangement. With no light save by one window under the pent,—whether of a cubit square, or of a cubit's height running round the whole vessel,—which could only give light to the highest story; with no ventilation to the middle and lower decks, which were also in absolute darkness; with the steam of crowded animals, the mephitic air of breathing, and the intolerable heat, it would be impossible to support any life without a continued miracle. Arctic, and animals of cold climates would have perished out of hand; but the tradi-

tion, which exaggerated the dimensions, fell into a consequent error on the construction and arrangements. The remedy is beyond hope; the Ark must remain as it is; but the broad facts of its existence, and of the truth of the Flood, remain uncontroverted and imperishable.

The untenableness of a universal Deluge is a point which cannot be overrated in the question of Man's Antiquity. It cuts the ground at one blow from all the very serious and perplexing objections which arise from the spring of the human race from Noah's family a few thousand years ago. If the Deluge were partial, it fell, as we have seen, on two nearly allied tribes; but it left the rest of the tribes of the earth untouched. And even supposing that only offsets from these had left Armenia,—or wherever Cain and Seth first settled,—still they might have spread over other parts of the earth, nearly two thousand years at the lowest estimate, before that catastrophe.

But it is most reasonable to believe, both from the history of Cain, and the command to multiply and subdue the earth, that families radiated from the common centre continually from the first, and left the Deluge, as in Egypt, far behind them. It accounts for Egypt's ignorance of it. That country had not suffered from it, and it had been inhabited before it. They had no records of their own con-

cerning it, and they were far too proud to adopt the traditions of other nations. In the dispersion which took place amongst the descendants of Noah, radiating a second time from a single point, the tradition of the Deluge was carried with them, and diffused amongst the hordes, tribes, and people whom they followed in their migrations to the most distant countries. The absence of any great Flood from the annals of Egypt, coupled with the existence of "many floods," is certainly singular in a country so near, except under the idea suggested; and it may seem to add to the singularity, that, while this is omitted, things of a far anterior date, as the trees, the fruit, the serpent, should have been preserved. But that is the very question. The great antiquity of Egypt is being brought into greater certainty and remoteness every year. If it were an established government before the Flood, the difficulty is at once solved; and all modern researches are rapidly tending to that solution. The idea, which has been suggested, that the priests ignored it for the sake of carrying back their records into thousands of years at will, is irrational, unless we are to suppose them manufactured in a late age of the world. They were certainly in existence in the time of Moses, and drawn through a different and independent line of ancestors from that which he made use of. They were a part of

the wisdom in which he was "learned." It might be a curious speculation, why Moses, knowing that there was no record, or memorial, of the Deluge in Egypt, should yet include that country within its influence; and it might be thought upon, amongst others, in two ways,—it might favor the opinions of those who hold, with Pye Smith, that universal terms with Orientals only express large quantities; and it might also be, that the Egyptians in the mind of Moses were simply ignorant idolaters, who knew not the truth, or who had lost it.

In these remote ages there was no inducement for the Egyptian priests to leave out a record of such importance as the Deluge. They had their chronology at command, and were uninfluenced by other nations. The only fair, conceivable reason why it was not preserved is, that it had never reached them.

CHAPTER VI.

BABEL AND THE DISPERSION.

BABEL is the last link in that long chain of sacred tradition which, originating in perfect truth, has much of the wildness that marks the memorials of all ancient times. All that follows is framed in a different mould, treated in a different manner, and leaves a different impression on the mind. Much as there is that is wonderful in the history of Abraham, in his sacrifice and the revelations of the Almighty, we feel that we are dealing with a man of the same nature, feelings, and weaknesses, as ourselves. He is afraid for his beautiful wife in the lawless court of Egypt, and he takes the readiest, if not the most generous means to secure his life, should she be forced into the king's hareem, or into that of any of his princes. His nephew Lot is taken captive in the battle of "four kings (sheikhs) with five," and he draws out his servants and re-

tainers, and pursues them and recovers the spoil, just as any modern Arab sheikh would have done. He is disturbed in his tents with the domestic jars of his two wives, and is compelled, after much reluctance, to yield to the imperiousness of his more lawful wife, and send forth Hagar, and the loved son of his own loins, into the wilderness, to seek their fortune as they can. We feel that we are dealing with things which have happened again and again in the world, and may take place among men, in their spirit, to the end of ages. Isaac and Rebecca follow in the same human groove. Her gentler nature shrinks from the rough, reckless, semi-barbarous character of her elder son Esau, and clings with a mother's fond, weak affection, to the comparative refinement of the subtle, selfish Jacob. We may look, perhaps, with different feelings on the double gain of the birthright and the blessing,—but, at all events, we recognize the thoroughly human elements; and as the history draws nearer to the writer of these family memorials, the vices and virtues of Jacob's children stand forth in the bold relief of modern times.

But there is nothing of this in Babel; it is in type, and in the continuation of these passages:— "And God said, Let us make man in our image." "And the Lord smelled a sweet savor, and the Lord said in his heart, I will not," etc. In the

same high and mystic strain we read, "And the Lord came down to see the city and the tower which the children of men builded, and the Lord said, Behold the people is one. . . . Go to, let us go down and there confound their language, that they may not understand one another's speech." They bear throughout the same traditional mark, and, as if to confirm it, the self-communing of the Almighty is put into the same form of expression, almost in the same words, as the intercommunings of men. "And they said one to another, Go to, let us make brick." "And they said, Go to, let us build us a city and a tower." "And the Lord said, . . . Go to, let us go down and there confound their language." It is difficult not to believe that the same mind which conceived the first sentences, conceived the last also.

But what was Babel? It was a traditional account of the diversities of language, or, as it is called, the confusion of tongues. By some it is supposed to have to do with Bel, by others it is interpreted Bab-el, the gate of God, instead of drawing its root from *balal*, to mingle or confound. But the writer probably knew his own mind when he gave the meaning, Confusion, and that, no doubt, is the true one. It probably veiled idolatry. The Temple tower, whose top was to have been in heaven, was not raised for God's honor. That is

implied in the speech of the Almighty, "And now nothing will be restrained from them which they have imagined to do." It was, perhaps, a central system of idolatry, struck out by the survivors of the Flood and the families which had accrued to them in the hundred years from that catastrophe. If not idolatry, it was an indisposition to fulfil the intentions of God, that they should spread forth over the earth, and diffuse the knowledge of divine truth, and the blessings of civilization. "They clung to their native soil, contemplating a mighty concentration of their family on the plains of Shinar, thus defeating, or deferring, the object for which they had been brought into being, and preserved."[1] The three several tribes united in that one object; and they were driven forth by Divine impulse to people other countries, and to spread over the earth the great judgment of the Flood, and the fate which had fallen on irreclaimable Sin.

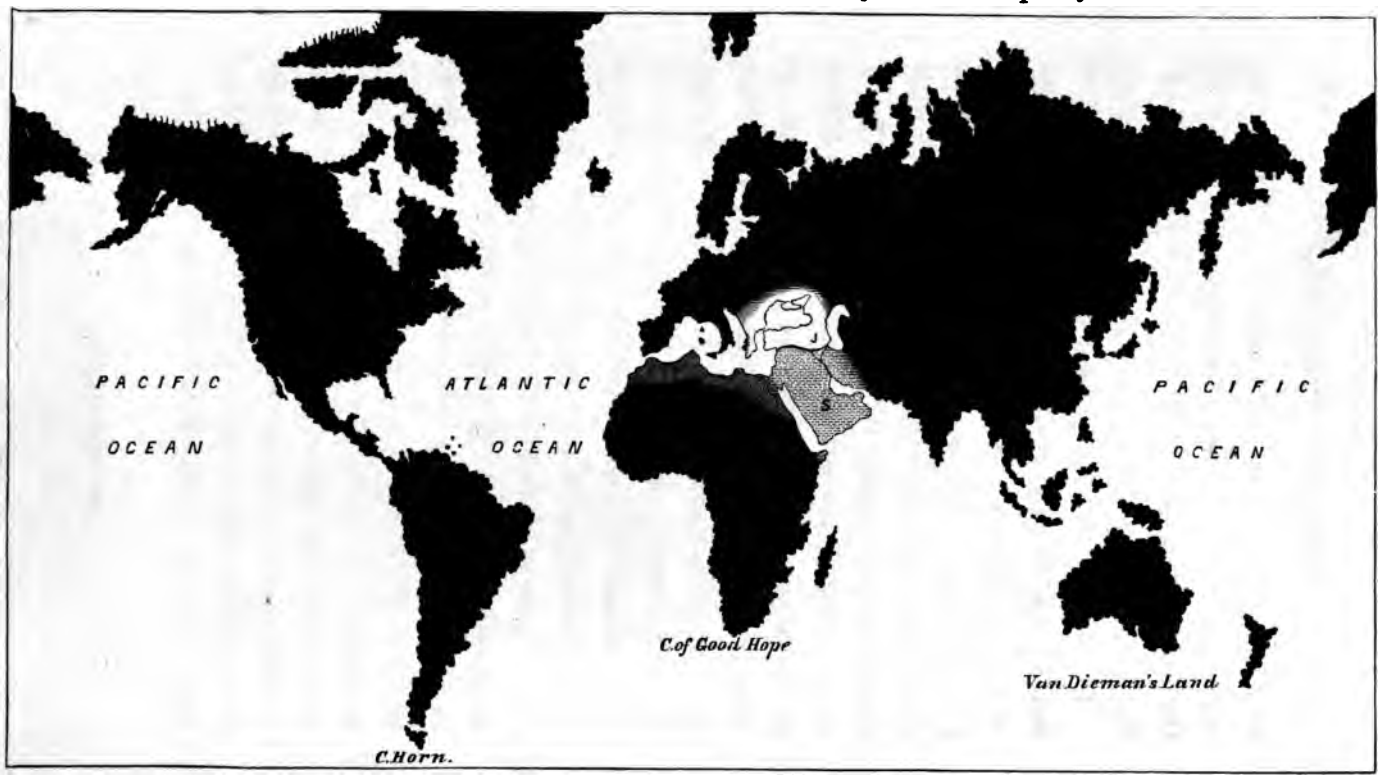
That solid truth, like the events in Paradise and the cherubic angels, was symbolized by the consultation of the men of one language and speech, and by the descent of God on earth to confound and scatter them. There is, both in words and spirit, a striking similarity between the two. Neither read like history, and neither are in the narrative

[1] M'Causland, p. 216.

MAP OF THE WORLD

(FROM NOTT AND GLIDDON)

Showing the countries more or less known to the ancient writer of the tenth chapter of Genesis.



J. (left white) settlements of the Japetidæ = white races.

S. (shaded thus ▩) settlements of the Shemidæ = yellow races.

form of the deeds and facts which follow. But the impulse is not the less true, nor the dispersion of the three families less real, because they are figuratively conveyed.

The history of that Dispersion, branching out from the sons of Noah, is unaffected by the fact of a partial Deluge. India, China, America, Africa, and portions of Europe, may have had inhabitants who were wholly cut off and separated from that new centre and from the knowledge of those by whom the tradition was received. They had passed on all sides beyond it. Indeed, it is remarkable how limited a radius is assigned to the great emigration. Europe to the west, Persia to the east, Syria, Northern Africa, and Arabia include it all. That was the extent of geographical knowledge in Moses's time; and they appear to have had no conception of inhabited territories beyond; nor would the time from the Deluge have admitted a more extended population, except by a rapidity of increase to which there is no other parallel in Holy Scripture. However the date of that great event may be thrown back by modern critics,[1] it is acknowledged that Abraham was only the ninth in generation after Shem, and that the dispersion did not take place till Peleg, who was the fourth. Joining

[1] Stuart Poole places it at 3099 or 3159 B.C., which seems to be the received date at present.

this with the concentrated population at no great distance from the original starting-point in Assyria and Canaan, and the limited area becomes imperative. It is still more so if, as some suppose, Egypt be included, as arising from Mizraim in the genealogy.

But the truth is, that the early chapters of Genesis have, properly speaking, no chronology; that is, no regular series of dates and years, as in our own era; they are fragmentary and traditional. They have no current history; they have been compiled. The Paradisiacal state is of so superhuman a character, that it may be allowed to read it otherwise than it is written. Cain's fear of being slain, when, besides his father, he was the only man on the earth, and the building a city in those times,[1] strongly evince a break in the history. The fewness of the generations between Creation and the Deluge shows an imperfect record, which is ill adjusted by the preternatural lives of the Patriarchs. The living a hundred and two hundred years, and in the case of Noah, the ninth from Adam, six hundred years before the birth of an eldest son, with the command in force to multiply, also tends to raise thoughts on the chronology which will not be suppressed.

The discussions which have been raised, and the insistence on the Septuagint mode of computing the

[1] See Appendix 22.

Deluge, as a means of accounting for the growth of the different races of men in the world, are the veriest trifling. If it could be thrust back eight thousand years, instead of eight hundred from the Hebrew chronology, there would be no gain, so long as the generations from Noah to Abraham remained the same. Every enlargement of time is checked and brought back to those few heads of families. The real question is, whether, taking the partial effect of the Deluge as granted, and assuming the highest date that has been assigned to Adam, a sufficient time is yet allowed for the distinctions and diversities of the human kind. If the Flood be received as universal, it is hopeless with any existing dates.

There is a considerable difference amongst writers in their estimate of varieties of race. Cuvier resolved them into three,—Caucasian, Mongol, and Negro. Blumenbach into five,—Caucasian, Mongol, Malay, Negro, and American. Prichard into seven:

Caucasian = Iranian.
Mongol = Turanian.
Native Americans, including Esquimaux.
Hottentots and Bushmen.
Negroes.
Papuas = Malays and Oceanicans.
Alfouron and Australian.

Taking the diameter of the Euxine and Caspian to nearly the head of the Oxus, all north of this

line is of Turanian, all south of it of Iranian or Persian origin.

Other writers have greatly increased these varieties; but those mentioned are sufficiently marked to show the true bearing of the question. So strongly indeed are they marked that they have been thrown by Nott, Agassiz, and others, into species,[1] from a sense of the impossibility, in their minds, that they could proceed from a common origin, but were created, like American and Australian animals, broadcast, or at the least in certain defined belts, over the earth. Take a Negro and place him by the side of an Englishman, a red Indian by a yellow-haired Greek, a black New Guineaman by a German, and almost any race by the side of Aztecs and Fuegians, and if the thought should at first arise that they were not of the same species, it could scarcely be considered unreasonable; everything would be different and in contrast,—form, complexion, skull, facial angle,—and not more in these than in the mental qualities exhibited in their aspect and physiognomy. When any one, previously unacquainted with the subject, shall have contrasted these and the rest of the seven varieties of race, as Persian with Hottentot, Chinese with Swiss, and so on through all the notes of the scale, he will begin to understand the

[1] See Appendix 23.

difficulty of deducing them from the common parentage of Adam and Eve within the space of less than three thousand years.

The world is indebted to Prichard for the most able advocacy of the oneness of species that has ever appeared. It was the labor of forty years, and the result of a mass of reading and information, which, often attacked, has never been overthrown; but he felt, at the close of his great work, —and in one sense, as its sum,—that "one of the greatest difficulties connected with the opinion that all mankind are descended from one primitive stock, arises from the shortness of the period allowed, by the received chronology, for the development of those physical varieties which distinguish the different races of men."

He is speaking of the second spring of mankind from the Noachic Deluge,—a teaching he was indissolubly bound to in the days in which he wrote, and from which he could not then openly free himself,—but he still says: "The extravagant claims to a remote and almost fathomless antiquity made by the fabulists of many ancient nations have vanished before the touch of accurate criticism; but after abstracting all that is apparently mythological from the early traditions of the Indians, Egyptians, and some other nations, the probable history of some of them seems still to reach up to a period

too remote to be reconciled with the short chronology of Usher and Petavius."[1]

Modern scholars and divines fully admit now, that the Egyptian history stretches back to 2700, and the the Pyramids to 2400 B.C. These admissions have been wrung by evidence, and, in all probability, will be forced to recede still further back into time. But let them be taken as at present received. The Pyramids are thus the product of the three hundred preceding years, and the paintings found in them represent races of men and animals considerably anterior to their erection. We must not take the Pyramids at a certain date, and say, "Here are the Pyramids, and here is *their* origin, and the origin of all that they contain." Good writers and close reasoners on Egypt say, that three hundred years intervened between known Egyptian history and the Pyramids. Egypt did not begin, like one of Alexander's cities, at the former date. We have a right to suppose that all that existed in description within the Pyramids, existed in full vigor, form, blossom, and fruit, when men congregated and framed Egypt into a monarchy. The races of men and animals were not depicted in the Pyramids for the sake of transmission to future generations, or because they were new, but because they formed, and had long formed, the common objects

[1] Vol. v. p. 552 *et seq.*

presented before the eyes of the people of Egypt. The same may be said of the more ancient tombs. There never was a known time in Egypt when mummies and funereal decorations were not in common use; and it is not unfair to surmise that the races of men depicted there were in form and color as old as the date of Egyptian history itself. They did not then begin, when first depicted.

The object at present in view is the black population of Africa; and it is conceded at once, that there are no portraits of Negroes extant earlier than the seventeenth century B.C. But let it be remembered, *in limine*, that they were even then black, coal-black, just as they are now. There never was, in human record, anything like a negro in a transition state in Egypt. When he first appears on temple walls he has fully undergone all the previous processes of change, and is, simply, coal-black and wool-haired. That is, some two hundred years before Moses. Still, there are abundant proofs of the existence of this race in the Twelfth Dynasty, 2300 B.C., which is acknowledged by all living Egyptologers, some seven hundred years before Moses.[1] If this be the case, seeing that they were at that time a people, and not individually exceptional, we may fairly assume that *they* too are as old as Egyptian history, 2700 B.C. Let us gather

[1] Nott, p. 259.

up the dates. Creation was 5421 B.C., and a black race existed 2700 B.C. That race, therefore, grew out of a single pair of a light complexion in 2721 years. But what if the Deluge were universal? The same race would then have grown out of a single family of eight persons in 459 years. The Deluge, 3159 B.C.; 3159—2700 = 459. But as the Dispersion is dated at 2698 B.C., we come to the extraordinary conclusion that the blacks began before the separation of the sons of Noah at Babel! That could never be.

Given the extreme date that has been asked, 2721 years, is it sufficient to account for the black races? The common popular idea used to be, that men first became tanned by the sun, and afterwards black; and not very long ago, three hundred years was supposed time enough to do it.[1] The problem of the African races was solved in the simple fashion that the posterity of Ham peopled that continent, and suffered under solar influence. Nor has the notion quite died out yet. Dawson, going back to the well-known instance of the Malabar Jews, says, that in Malabar they have become absolutely black; and that the Arab, fair in the mountains of Yemen, is black in Lower Mesopotamia and Nubia.[2]

But the Malabar instance will not stand. Dr. Wolff, who is of authority in the question, says,

[1] Enc. Brit.: Negro. [2] Archaia, p. 263.

"that the Malabar black Jews are converted Hindoos, and, at most, are a mixture only of the two races." The white Jews look down upon them as an inferior race, adulterated by dark Hindoos,—Jews in doctrine, not in stock.[1] At any rate, we need not look to the Sun for the change, even supposing that they were originally a part of the Ten Tribes. The Jew, who was never very particular in Gentile marriages, would intermarry readily in his servitude with the black families in Malabar, and his race in the course of time would grow black. The emigration Arab would fall under the same law. The black impregnated the offspring of the white with her own peculiar tissue, which, once engrained, was not to be expelled, even under the most favorable circumstances, for five generations.[2] But when black succeeded black, Jew and Arab would become speedily and hopelessly of that hue.

Dawson has taken another idea drawn from analogy. He says, that many domesticated animals often appear in sudden varieties, and permanently remain in them. That is very true. The famous short-legged sheep are an instance of it, and so very

[1] Nott, p. 120.

[2] The quinteroon of the Slave States. But Americans tell us, that the taint remains to an experienced eye in, apparently, the fairest complexions during many more generations, and crops out so frequently, and in such unexpected ways, that it is still a question whether it ever entirely ceases.

likely are turnspits. We may cross animals too, and make them permanent, as far as we know, as in the Blenheim spaniel and pug dogs; but the analogies of sudden variety or cross are scarcely a fair illustration of whites and blacks. If it is meant that a black child was produced as a sudden variety from white parents, just as an albino is occasionally from black, and that the black race thence grew and deepened, it has no countenance either in nature or science. Prichard's idea seems far more philosophical, when he says, "The diversities among mankind are mainly attributable to the rise of accidental varieties, which, from their isolated position and exclusive intermarriage, have rendered their peculiar traits permanent among themselves, or, in other words, indelible among succeeding generations of the same stock."

There is no known instance, in historic times, of a white man passing into a black, under any circumstances of country or climate. The descendants of the Spaniards in intertropical South America are often dark and swarthy to an extreme; but their children are born white. There is not the slightest appearance either of organic or complexional change; and they might, to all appearance, go on as unaltered during thousands of years, as they have during centuries. It is the same with Europeans settled in Africa and elsewhere, between

the tropics. They remain wholly unchanged. Morton, an American, and a deep investigator into this subject, one who had a thorough knowledge of the Slave States, visited eight of the West India islands in 1834, for the express purpose of noting complexional changes in the white population. The only difference he found was, that the better class of Englishwomen had become paler or whiter, and thinner; neither men nor women had shown the slightest tendency to become sable.

Neither, on the other hand, is there an instance of blacks losing their color from natural causes, or of having any other than black children, except from intercrossing with whites. The negro in New York, New Orleans, or the West Indies, remains generation after generation the same negro in type as when he was first imported. No climate changes him. He remains the same in hue, hair, lips, skull, and in that peculiar conformation which marks and separates him from all other races. The difference of climate, food, nurture, and habit of life altogether, makes no alteration in him. The slave of two hundred years in descent is undistinguishable in color and essential type from the unhappy wretch who has just been forcibly wrenched from his African home. Change their position in the slave market, and one might be mistaken for the other. This fixedness of color in countries where he is

removed from all the supposed causes of his dark skin,—sun heat, rank and steaming vegetation, carbonaceous food, and so forth,—in one respect increases the difficulty of the African problem.

Taking Africa in large, and traversing it from the Mediterranean, we go from light-colored races, who gradually darken down to the tropics, where they are deep black. Starting again from Capricorn to the Cape, they slowly open upon us in color, till they meet us in the extreme south with a cinnamon hue in Hottentots and Bosjesmen. The light color deepens through intermediate shades two thousand six hundred miles, into absolute black; the absolute black rises through intermediate shades, two thousand six hundred miles, into light color. There are exceptions as we go down in length, and as we traverse the four thousand six hundred and fifty miles in breadth,—but that is the rule;—in simpler words, the white becomes black, and then returns into its pristine color. That is the grand characteristic of the African continent,—the principle, as it were, of its population. Southward of the tropics there are no blacks, but yellowish-brown, red, or copper-coloured. Northward there are indeed blacks, but mostly brown, till we come upon the Berbers of Mount Atlas, who are almost white. They have long flowing hair, and in some places are xanthous and fair-complexioned, like the nations of Europe.

The negro, as we all know, is most associated with the popular idea of Africa; but he is mixed up with all shades of dark color, and is to a degree exceptional, even in his own latitudes. This has been put very clearly by Latham. "The extreme negro is found only on a few areas. He is found on the coast between the Senegal and the Congo, and he is found to some distance in the interior. He is found in the parts about Lake Tshad, in Sennaar, and in several isolated spots besides. But he is not found in the vast tract occupied by either the Berbers of the north, or the Bechuanas of the south. He is not found in the highlands of Ethiopia. He is not found amongst the widely spread Fulahs. All these tribes are expressly stated to be other than the negro. Then come the Bishari, the Nubians, and the Gallas, who, by their length of hair and prominence of feature, are easily separated from the true negro, though negro-like in many respects. Let these represent the second class of Africans. Let them stand between the typical Negro and the Berber.

"Let the physical geographer now be called in, and let him divide the continent of Africa into the dry plateaus and the moist alluvia. The men of the Fulah tribe will belong to the former, the true negroes to the other. To say that there are no light-colored men in swampy localities would be

inaccurate. It would also be inaccurate to deny that some negroes are to be found on high levels. As a general rule, however, the negro conformation and the alluvial soil go together."[1]

The Fulahs have small, regular features, and long, soft, silky hair; they are well grown, and wholly free from the exaggeration of the negro. Their complexion is reddish-black, swarthy, or tawny, an intermediate shade between the darkest African and the Moor. Park says, that they rank themselves among the white people, and look upon other African nations as inferiors. Their upland life, while it has modified their color, has also given them force and energy.

The Iolofs who inhabit the same western portion of the Soodan, with features like Europeans, are yet of the deepest jet. They live in valleys and lowlands. This tallies with what Latham and other writers insist on, that extreme African color is partly due to the hot, moist, seething atmosphere in which they live. The Iolofs are a strong proof that it does not arise solely from heat of climate, nor from being more exposed to the vertical rays of the sun, since the further you recede from them, and approach the Equator, the black color of the negroes becomes less and less intense and shiny.[2]

The same thing occurs on the eastern side of

[1] Descriptive Ethnology, vol. ii. p. 183. [2] Pritchard.

Africa. In Nubia, the general population is partly dark and partly red, or, to use as exact a resemblance as possible, like polished mahogany; but scattered amongst them are jet black skins and crisp woolly heads. In Abyssinia, color varies from almost white to dark brown or black. The Gallas have brown complexions, with long black hair. Like the Fulahs, they live on high plateaus, but the inhabitants of the neighbouring valleys and low country are, like the Iolofs, perfectly black.

Prichard concluded, that mankind sprang from a single pair,—as far as his argument from color and external character was concerned,—from the impossibility of drawing a distinct line between the fairest white and the darkest negro. The transition from a deep black through every intermediate stage of tint to a perfectly colorless state is so gradual, that it never stops. He says,—it is so constantly progressive, that "we cannot well divide human races into particular classes by reference to the complexion of the skin." It is the same with the red, yellow, and tawny races, Arabs, Mongols, etc.,—they blend insensibly into lighter shades up to the pure white, without the power of separation. There is no conceivable shade, which may not find its representative in some portion of the world. "We find," he says, "in the color of the human races no room for hesitation or doubt, as to the

propriety of referring all the varieties which are known to variation from one stock."

What Prichard concluded of the whole human kind is markedly true of the nations and tribes of Africa. They pass by the finest gradations from light, fair, brown, into cinnamon, mahogany, copper, and black red, without the tropics; and from pale Indian ink into the darkest pure black within them. The extremes are marked by the very broadest characters, but the intervening shades are completely filled up. His argument is summed up with conclusive force, when he says—"Separate species of organized beings do not pass into each other by insensible degrees."[1]

Nor is another argument less fixed and immovable,—though sorely attacked by the broadcast school, of the absolute unity of the human *species*, and their derival from a single pair,—that there is throughout the world, in all climates, and through all color and all differences of physical conformation, an "unrestricted propagation of mixed breeds." White breeds with black, and the mulatto carries on the race, fruitful in its generation; and so, without going into an unbecoming minuteness, might New Zealander with Aztec, and with any others whom an active imagination might conjure up. The principle is certain, that the human species is

[1] Prichard, vol. ii. p. 341. See Appendix 24.

one by propagation, whilst "it is well known that proximate species, which, though analogous, as the ass and the horse, produce mules or hybrids. All the differences in organic structure are varieties only."

Africa was undoubtedly peopled through Egypt. That was the inlet through which the colonists passed, penetrated, and spread abroad. The Nile carried up the first offshoots, which took root, and expanded over the interior. Other adventurous families explored the coast north of the Libyan and Saharan deserts, laying the foundation of the great Berber nations, and carrying the defined, regular features, which survive in the Fulahs and Iolofs down the seaboard of the Atlantic.

Men springing from a single pair would at the first multiply slowly; they would, during many generations, live as one family, more intimately connected by ties of blood than they have ever been since; and the first extension or radiation would probably be in small bodies of parents and children, like Abraham and Lot with their wives and households in an after-age. Men of curious and adventurous minds may have lived then as now, and have broken off from the parent stock earlier than the more deliberate emigrations, which grew slowly into a necessity from want of room. But many ages must have passed before any families could

have so separated as to have sought far distant settlements. They must have been prepared for it by much knowledge in mechanical arts, modes of living, and forms, however rude, of civilized life; they must have been workers in iron or copper, tent makers, and agriculturists; they must have had domesticated cattle and beasts of burden; they must have been men of resource, and experience, and self-reliance. These things are of slow growth —so slow, that if Cain's wanderings be read as solitary, it took nearly three thousand years before men ventured to disperse themselves over the earth, it being certain, as before shown, that the Genesis account of the inhabited earth before the Deluge, was within an exceedingly small circle.

We may take it, then, for granted, that the first emigrations were small, and of slow growth; one of these passed into Egypt, and its leader, struck with the fertility of the soil, remained there. Other families and gatherings may have followed, but in no continued stream, for the rest of the world had to be peopled, and *was* peopled, from the same centre,—India, China, Southern Europe, and the Americas. Emigrants set forth into all directions from the same centre. It was not like the breaking forth of a great body of men in one line, like the hordes that poured forth into Europe under Attila and Alaric. The emigrations were weakened

by the multiplication of the channels through which they flowed. There is, therefore, no reason to suppose that the first colonists of Egypt were numerically large, and much probability in favor of their being feeble and few.

Living in a glorious climate, and in all the richness of the valley of the Nile, many generations would pass before they would be tempted to cross the dry, parched Libyan desert, and penetrate into the scorching interior. This is no vague supposition; it is sustained by the fact, that Egypt was the first settled government of the world; the first that built temples, monuments, and strong cities; the first that was renowned for arts, riches, power, luxury, and population; the first that left memorials of their stability, and firm, long-continued dominion, in the imperishable structures which are still, and ever will be, the admiration of the world. We may apply to Egypt what Sir G. Lewis wrote so well of the assumed low origin of mankind: "If we adopt the hypothesis of the ancients, and suppose the early generations of mankind to have been in a state scarcely superior to that of the brute animals, they would have left no historical traces of their existence. They would have bequeathed to posterity no historical record, or any architectural monuments which would have attested their labor. Such would now be the fate of the

negro nations of Africa, if they were extinguished by a catastrophe."[1] It is fair to assume a long period of time from the creation of the single pair till Egypt grew into such a redundancy of wealth and people, that its inhabitants were led or compelled to strike out into wild and untrodden lands.

We know nothing of early Egypt. When she comes forth to us, she is not in infancy or childhood, but in the full maturity of ripe age, rich in arts, knowledge, and civilization. As Nott says: "The sculptures of the Fourth Dynasty, the earliest extant, show that the arts at that day had already arrived at a perfection little inferior to that of the Seventeenth Dynasty, which until the last few years was regarded as her Augustan age." And, in another place, "Bas-reliefs beautifully cut, sepulchral architecture and pyramidal engineering, —reed pens, inks (red and black), papyrus paper, and chemically prepared colors,—these are proud evidences of the Memphite civilization, 5300 years ago."[2] But she must have had her helpless infancy, her childhood, and her gradual growth, just as every other state or kingdom in the world. Why should Egypt, idolatrous Egypt, be an exception? Was there any especial blessing on that kingdom, which in after ages became the butt for every prophetic arrow, as a kingdom given over by God

[1] Antiq. Ancients, p. 444. [2] 'Types,' p. 237.

to their own devices and to utter wickedness? As well believe Romulus's walls and the seven kings as the beginning of the history of Rome, as that Egypt gained her civilization and power without long and step-by-step preparation. The idea is simply preposterous. She had her weary and toil-some preparation from a few scattered tents—perhaps a single one—till she grew into interfamiliar trade; and thence into more sheep, and more camels, and more asses, until family wealth began to strike root, and houses were built, and families grew distinct, and trade insensibly grew into commerce; and then, as now, luxury began, and with it competition. Rich men, or nobles, grew up, and men who were less able to rise above the world, or less fortunate, became dissatisfied, and felt humbled at home, and so they spread abroad, and went further a-field, and founded new homes away from the jarring thoughts and humiliation of the house-tree,—just as has been seen in all ages of the world, and will, probably, be seen until its end.

The emigration, no doubt, was long in coming,—ages upon ages passed; but it came at last,—the commencement of that strange and wondrous physical revolution, which ended in the formation of the jet-black peoples of the tropics, and of the degraded and scarcely human Bosjesman.

The first colonists of Egypt were framed in the

perfection of manly form and beauty,—the Caucasian type, in its excellence, of the first created man. They were of a rich, healthful complexion, without the slightest approach to an Indian or negro tinge; and their descendants, though deeply tanned by the fierce, cloudless heats of Egypt, were equally without it. That is the character of the inhabitants of Egypt from the earliest known times till now; there is no blackness in Egypt. They were of a reddish-brown,—an intermediate race between Caucasians and Nigritians. If they had been transplanted to countries which in those days answered to the climates of Denmark or Scotland, they would have become in a few generations fair as Danes, and with light golden hair. The change from a complexion of this character into black would have taken very many generations, even if it had been in nature to have gained it by sun exposure; but this is not in nature. A negro is not a brown man surface-deepened into black. If that were so, a residence in the North American States would, in a few descents, bring the skin back to its original color, or near it. He is the same in species as the white, the same in structural anatomy, and the same in color of brain; but he has a dark deposit between the skin and the scarf-skin, which separates him from all other nations in the world, and makes him stand alone. The cause is under dis-

cussion, even in these days, and from the want of any known or living example of the change, it is at best but guess-work. But that still-existing discussion amongst the deepest thinkers and best informed physiologists is enough to show that it is not to be thrust aside by a word, and that the common-place solution that he was sun-tanned in a few generations from a white is wholly untenable. But nothing need be said on that; it is fully admitted. The old theory of Dr. Barrière was, that the gall of the negro spread itself in a blackened state under the outer, or false skin. But, if that were the case, a change of life, diet, air, etc. would gradually turn it back, and divest the skin of its peculiar hue, on the principle of remove the cause and the effect ceases. The part that is blackened is the network tissue of the epidermis, and this has become so fixed, that only one cause is known —a cross in blood—which is able to expel the taint. The external surface-skin of the negro is as colorless as that of an European. Beneath it there is a black fixed dye or pigment, which never changes. A negro, under extreme terror, pales to a certain degree in the false skin, just as a person of florid complexion does,—the blood which toned and mellowed it recedes,—but the black tissue remains, showing the real, lasting, and essential modification which has taken place in his system.

Seeing the greatness of this change, its obstinacy and permanence when once engendered, and the utter absence of anything like it in the known records of the world, it appears impossible not to allow a lapse of ages before it was effected, and made a law of the human species to the end of time. To suppose it a freak of Nature, a sudden change wrought upon mankind as they passed into certain latitudes, seems amongst the most wild of unphilosophical things.

Another point in confirmation of this view of Time is, that the conversion did not take effect in any small and confined region, in certain valleys and localities, which from food and other causes might have been favorable to it, and which so might have been exceptional; but it extended across a vast continent, in a broad belt of forty-four degrees from sea to sea, and comprehended more than two-thirds of all Africa. Its action was in a Continent which is three times the size of Europe, and was regulated with the same certainty and design as any other law of nature.

Again, this enormous belt included men of many races, but without exception blacks. Rosellini's plates show, that in ancient times the basin of the Upper Nile contained many distinct Negro races, and that there were as many varieties of feature and conformation as there are there at the present

day. This is most worthy of notice. It was not merely a change from white to black, but into *races* of blacks. That was in the earliest times of historical Egypt; but it must have been ages on ages later than the first transition, and the first settling down into a permanent variety. We cannot look on that transition, with a due regard to its accompanying phenomena, without feeling that it must have been a most slow and gradual process. When the type had been fixed, and there was no further admixture of white blood, the Negro races propagated themselves, and dispersed into separate peoples, having each, from want of intermarriage with other tribes, and other causes, their own characteristics. If emigration from Egypt had long continued, it would have left its traces in a mixed population. It would seem though that there was a stop to the supply from Egypt, and that the black became separate and cut off from intercommunion with the people from whom he had descended. He had time to increase and multiply, and fill the African continent below the Sahara in an endless succession of races and tribes before he was molested, and carried up into Egypt. Add the Time from his first migration, as a white, from Egypt, till he became black, to the ages in which he spread out into so many varieties of race before he was conquered and led captive, and then con-

sider, that he was so familiar and known to the Egyptians two hundred years before Moses as to be painted continually on their monuments, and a strong presumptive case will have been made out, that he is of a higher antiquity than the Genesis chronology will allow.

The earliest paintings of Negroes are, as has been said, in the seventeenth century B.C. They are very perfect, and from that time downwards the head of the Negro proper is represented with a fidelity that cannot be surpassed. He is the very Negro of New York and New Orleans, not a bit changed in any respect,—club features, flat nose, large lips, woolly head; you might take a profile from an Egyptian tomb of the times of the Pharaohs, and, altering the eye, which the Egyptians could not draw, it might stand as a frontispiece to a book of modern Central African travel. Three thousand four hundred years have not had the slightest effect in altering his features, or anything about him. But he not only existed in his curiously-stamped type, he was of importance enough in those ages to have war, or perhaps raids, carried into his territories by Egyptian kings. He appears as captive in triumphal processions; not in one, but in many. At Aboo-simbel, in Nubia, a double file of Negroes and Nubians, their color and features carefully distinguished, are driven before the chariot of Ramses II.

The last of the Negroes is bellowing with pain and rage. But indeed hundreds are represented as prisoners of war, or as slain in large battle-scenes, or as slaves, or as fugitives, with every feature well and broadly marked, and every gesture thoroughly characteristic. In the same temple at Aboo-simbel, there is a very remarkable group, in which three distinct types of men are grasped by a fourth. The passage is from Nott. "Ramses II. symbolizes his Asiatic and African conquests in a gorgeously-colored tableau. He, an Egyptian, brandishes a pole-axe over the heads of Negroes, Nubians, and Asiatics, each painted in their true colors,—viz., black, brick-dust, and yellow flesh-color, while above his head runs the hieroglyphic scroll, 'The beneficent living God, guardian of glory, smites *the South*, puts to flight *the East*, rules by victory, and drags to his country all the earth and all foreign lands.' Ramses inclusive, here are four types of men; one mixed, two purely African, and one true Asiatic, co-existent at 1401 B.C., or some 3350 years ago. Their geography extends from the confluence of the Blue and White Niles, beyond the northern limit of the tropical rains in Negro-land, down the river to Egypt, and thence to the banks of the Euphrates. Precisely the same four types occupy the same countries at the present day."[1]

[1] Page 153.

But it is not only in these warlike scenes that the Negro is found.

Nobles and rich men in these early times kept him as a household slave. In a tomb at Thebes an Egyptian scribe, colored red, is registering the black slaves of his master; the men are followed by their wives and children, some infants in arms, with little tufts of wool springing out of their heads. Slaves had been purchased in Egypt many centuries before. The Ishmaelites bought Joseph as readily as they would have bought a sheep or a camel, and sold him as easily on their arrival in Egypt. But they are not always in sorrow. There is a representation of Negroes dancing in the streets of Thebes; they jump and fling about their limbs in grotesque attitudes, and enjoy themselves with the same *abandon* as their descendants do now. Their character seems as little altered, through all these ages, as their persons. What can be more graphic than Virgil's description of the Negress in the 'Moretum,' nearly two thousand years ago? There has been no intermediate change since the earliest Egyptian portraiture. The touches in the last three lines are inimitable.

"Interdum clamat Cybalen; erat unica custos,
Afra genus, totâ patriam testante figurâ,
Torta comam, labroque tumens, et fusca colorem;
Pectore lata, jacens mammis, compressior alvo,
Cruribus exilis, spatiosâ prodiga plantâ;
Continuis rimis calcanea fissa rigebant."—Mor. l. 31.

But the Negro proper is not the only marked type on the old monuments. He is associated with other blacks in forming one of the four divisions into which the Egyptians of old classified mankind,—the red, the black, the white, and the yellow. The yellow races extended from Suez, through Tauric Assyria, Arabia, and Chaldea. In this respect he was the equal of the other three. He was not, in their view, a mere tribe which had become darkened by local causes. He was a distinct portion of mankind, whose emigration origin from themselves was lost in the remote ages of their own antiquity. He was recognized in their ethnology as a species, the separate and sole inhabitant of countries nearer the course of the sun than themselves. It does not seem a strained or improper argument, to urge, that the persistence of type, which has lasted for so many thousands of years, and seems likely to last for so many more, is in some sort a proof and evidence of a long anterior period before the blacks had become so permanently marked and separated from the rest of mankind. It must have been long before the dark tissue became so inveterately fixed as to be incapable of removal. A rapid change might reasonably presuppose a rapid retrogression. If the Caucasian or Egyptian became black by becoming naturalized in Africa, it might almost be taken for granted,

that he would recover his lighter shade by being re-naturalized in Armenia or Egypt. But no; if that had been so, the Egyptians would not have classed him as a fourth distinct species. Closely as they knew him from ancient times, such a thing had never come under their experience; and it is fair and just to assume, without pressing it too far, that the remoteness of the change was in proportion to its indelibility.

Two facts, then, may be considered certain and incontrovertible,—one, that there is no known instance of the descendants of a white becoming black; the other, that there is none of Negroes, however long domiciled in temperate climates, without cross, becoming white. It is certain, as any other law of nature, that change of temperature, habits, and living has no sort of influence in lightening the skin, or freeing it from its peculiar tissue. For anything that we can see to the contrary, it might be perpetual. There is no datum whatever in the world by which we might form an estimate, how long it would take to bring a family of blacks settled in England to the original color of their race. It might take thirty generations; it might take sixty; it might take a hundred; it might take a thousand; since, as far as we know, the reversal of the supposed causes of the first change is wholly ineffectual in produ-

cing a second restoration. With this idea, backed by all experience in black countries, we should be unprepared to find the Negro races south of the tropics gradually recovering the original complexion of mankind as they approach the Cape, *except* at a very great interval,—an interval which should at the least equal the time which it took to make them black. It could not have been by admixture of whites, for the forty-four degrees of tropics completely cut off any approach from the north; and that it was colonized in any manner from the seaboard, is too wild to be thought of. The blacks within the tropics were as much a distinct, separate, isolated population,—a population *per se*,—as the Esquimaux were before they were discovered by Arctic voyagers, or the Mexicans before they were conquered by Cortez. They had in the course of ages become black; they lost their hue, and tended towards white. The Negro changed his skin, passed into the brown Kafir, and sallow, cinnamon Hottentot and Bosjesman, and yet retained such evident marks of his origin in one direction, that the Hottentot, from feature and conformation, is still reckoned amongst the Negro race,—a very strong presumption of his tropical descent. The Kafir, too, is negro in character, and the Bosjesman held to be a degraded tribe of the Hottentot race. That they came down from

the tropics, and have been under the process of negroes becoming white, seems incontrovertible. Prichard, who has bestowed considerable attention on these races, supposes that the Kafirs came down west; but no writer whatever has stated his belief, that Southern Africa has been peopled, except from the interior. Strong considerations these, when patiently massed together, for Time.

What amount of ages was required for the finely-formed, noble Caucasian to become Moor, Fulah, and the Iolof in the west, and Nubian and Abyssinian in the east, and to spread out into the endless tribes of the Soodan, to fill out the vast regions of Central Africa, to lose his blackness, and to end in a Bosjesman,—it would be as hopeless as senseless to conjecture. The power of such calculations has not been given to us; and where one calculator left off, another might as reasonably begin. But when it is considered, that Africa is inhabited by types and races as varied as those of Europe and Asia; and that we know to a certainty, as far as the intertropical races are concerned, that they existed, not in a state of change, but as fixed and settled nations, nearly 3000 years B.C., it seems scarcely possible to avoid one of two conclusions, either to allow the human race a far higher antiquity than is now generally received; or to assume, that they were sown broadcast in

different latitudes and regions from the first. The latter supposition has been successfully disposed of on scientific grounds, independent of the Bible statement, and the universal tradition of mankind, though, of course, we must constantly expect it to be surging up. There remains the other.

The Dispersion, or emigration spirit, which led families singly, or associated under leaders, into Egypt, carried them as well into other countries. They went southward into Arabia; westward into Europe; eastward through Persia, Cabul, and Beloochistan, until eventually, after a long period, a portion, probably in parallel Turanian and Iranian lines, pitched their tents in India and China. The amount of years consumed in these migrations,—stopped, as we know they were, by the building of cities, and the establishment of states and government near the centre of population,—must necessarily have been great,—so great, indeed, that we are justified, from the total ignorance and utter historic loss of any people beyond a very limited circle,[1] in believing the more distant migrations to have been mere offshoots from the more settled population, nomadic, wandering tribes, which, once broken off from the parent stock, were as speedily lost sight of and forgotten, as if they had never been. The great empires remained closely en-

[1] See Map, p. 182.

circled by population around their great, walled, fortified cities. Beyond were broad, barren steppes, with scanty herbage and without water, stretching forth, like the prairies, into seemingly illimitable space, and forcing back the general population to their civilized centres. The barrier—except to daring, restless, dissatisfied natures, who longed to see the sun rise beyond the horizon—was as absolute as the Irish Sea or the German Ocean to the ancient Britons. Those who had the faith or courage to pass it, were never seen or heard of again. They formed new centres, from which again sprang new peoples. There seems no other fair way of accounting for the thorough severance between the countries known and unknown in Moses's time, except that the outskirts of population had been so completely lopped off, that a desert barrier was placed between them. It tends to account for the distant peopling of the earth.

If this be wrong, how is it, that in his time neither Negro in Africa, Indian in India, nor Chinese in China, were known? No one can read the Pentateuch thoughtfully without seeing that Moses knew nothing of mankind beyond a few degrees. He must, in all probability, have *seen* the Negro in Egypt—the specimen of his race,—just as he must have seen him depicted on monuments, probably, which had existed two centuries before his

time. But there is no evidence that he had been beyond the confines of Lower Egypt; and a forty years' interval took place between his leaving Egypt and his return to it. He says nothing of the Negro race. If the emigration spirit had been continuous, it would have been like the links of a chain, —each would have been locked within its fellow. But it was not so. While history, religion, laws, manners, and population remained in the Bible circle, these tribes went forth,—the pioneers of India, China, Kelænonesia, and Australia, and crept up through China and Tartary at an enormous distance of years into the two Americas.

The age in which the first colony entered Hindostan is beyond accurate knowledge and calculation; but the assumption is quite rational, that it was long after the first settlement in Egypt. It has, indeed, been supposed, from a fancied similarity in some of their institutions, that India was colonized from Egypt; but independent of the improbability from difficulty of transit, and the fact that the whole of Africa was peopled from that kingdom, there is no resemblance which might not be accounted for by a common origin, or from a graft in a later age of the world. Rawlinson only admits Indian History about 350 B.C.[1] That may be; but there is still an abundant ante-margin for

[1] Aids, p. 258.

communication between the two countries, if it should seem that it existed without India having been colonized from Egypt or Africa. It is immaterial. Ages before this, to which these dates are but as a moment, we find the same marvellous phenomenon in India that we have seen in Africa, —the white colonists have become black; not in a separate region, as in Africa, but patchlike, wherever the unknown causes which bring on the change have conduced to it. It is fatal to the theory of climate alone, for there are complexions of all shades, from brown to black, and have been so from time immemorial. And it is equally fatal to the theory which makes the black a *species*. One might naturally suppose that some of these patches would have received, and retained, a faint notion, at the least, of their origin. We might almost have expected, on the other hand, that the pride of race, in mere contempt, would have preserved traditionary legends, or history, as it might be, of the first appearance of blacks among them. But it is in India just as it is in Egypt and the Soodan,—there is no record in any form of a white population which were transformed into black, nor of a black who immigrated; the original colonists are wholly lost in the remoteness of ages. They had, no doubt, a common origin. The lighter shades may partly be accounted for by the tem-

pered heat of hilly and mountainous country, and partly by intermixture of Mongol races from the North; but the gradual change from these into black is as absolute, fixed, and indelible as that of the red Egyptian into the Negro; and no less Time will have been consumed in bringing the Caucasian into a black Indian, than the same being into a black African.

There is, however, one remarkable exception in the Nepaulese, which is worthy of notice in contrast with the Negro proper, who, as a rule, as is so well stated by Latham, is only generated in low grounds. The blackest Nepaulese live on plateaus, the lighter hues are in the valleys. Here is a reversal of all our former African knowledge, as far as deep color is concerned; that is the only point in which he has any resemblance whatever to the Negro. In all others he is distinct. Desmoulins says, "The Rohillas, who are blonds, and situated south of the Ganges, are surrounded by the Nepaulese with black skins, the Mahrattas with yellow skins, and the Bengalees of a deep brown; and yet the Rohillas inhabit the plain, and the Nepaulese the mountains."[1]

India has a race type of her own,—tall, graceful, well-developed, in her higher castes, and scarcely receding from the nobility of their origin in outward

[1] Desmoulins, "Des Races Humaines."

form. In the lower and poorer classes, too, there is nothing of the coarseness of the Negro; they preserve a character of their own,—an additional proof, that, like the Africans, they were transmuted by their own natural process, and independent of Nubian or of any black colonization.

But as we go south-eastward to Sumatra, Borneo, and the islands scattered through the great southern Ocean known as Papua, a great change takes place. The races are black,—it is the Kelænonesia,—but they all partake of an entirely new character, the Malayan. It is neither Indian nor African; it has a character of its own. In one sense it is progressive; it leaves behind the noble, upright, intellectual type of the high-caste Hindoo, but it has acquired, in its stead, a supple, vindictive, sensuous, low-browed race, whose origin was subsequent to the peopling of Hindostan, and found its chief parentage in Burmah.

There is in this view no formation of blacks *de novo*, and the mixed color of successive emigrations is sufficient to account for the different shades which exist in some of those islands. But the great fact, which bears so strongly on man's antiquity in the first place, still remains,—the length of time consumed in turning a pale Armenian into a black Nepaulese; nor should we forget, in the second, that Hindostan is an immense territory, and that

many ages must have passed, as in Egypt, before it was so thickly peopled, that the inhabitants would stretch out in search of new homes. And still more, it was not from hill to hill, or plain to plain, over which wives and children—family caravans might pass, but to islands often far distant from each other, and which required great skill and much experienced courage to seek for and find. There can be no reasonable doubt that it was done by design,—one of God's foreknown means of peopling the world,—and not by chance. If a canoe had drifted, or had been thrown out of course, by some sudden storm on some far-off island, the voyage must have been retraced before any settlement could have been made on it. The same Divine impulse which drove forth tribes and peoples to found new colonies on land, led them from island to island, that no part of His Great Work should be uninhabited or incomplete.

But under the most favorable circumstances many generations must have glided by before the nearest, as Borneo, Celebes, Java, could have been so fully inhabited and have so progressed in arts as to enter on fresh discoveries, till New Holland and New Zealand were gained. How many were consumed before the remote islands of Polynesia, the Sandwich, Society, and Marquesas, were colonized? To suppose all this to have been the work of a few

thousand years from the creation of the first pair, to say nothing of the intervening Deluge, which abridges it of some of them, seems less of faith than credulity. For it must again be considered, that, though only discovered three or four hundred years ago (Magalhaens, 1521 A.D.), in no one case was there any memorial or tradition of origin. As in Africa and India, it was lost in the irrecoverable ages of the past;—not the semblance of a relic; no children suckled by wolves; no teeth of Cadmus; no autochthonic fancies,—but, in the utter oblivion of ages, and the course of Time, one faint far-off primæval tradition of a golden age of innocence,—of a Fall—of a Flood—and the present order of things. Wild legends in a wild form!—but drawn with a magnetic current, under the grace of God, from the soul of man to man through unknown ages, and in the loss of knowledge of Him who had given and preserved it.

The stream of emigration, which had parted off in lighter hues in Polynesia, has settled down black in New Holland and Tasmania. Dampier, writing of the Australians, says, "The color of their skins, both of their faces and the rest of their body, is coal-black, like that of the Negroes of New Guinea." But the type of the population, as well as the natural productions, are different from the rest of the world,—the latter, as much as if their island had

been cut off and separated from God's other works, and been gifted with a creation of its own. The first settlers had not only failed to bring with them any productions whatever from the islands they had left, but apparently were not supplemented themselves to any extent by succeeding colonists. The animals which they found there had existed in species during long geologic ages; hence the diversity from those of the Asiatic continent. The men and women who came were few; hence the peculiar type of form and feature which they possessed; it was the growth of a single tribe, or at the most of a single race, which was disconnected from any other after its first establishment. The comparatively low temperature of the greater part of Australia, which is south of Capricorn, may have had some influence in stopping the tide of emigration. That it was stopped is certain; Van Diemen's Land and New Zealand were peopled from the larger island.

There is one very noticeable fact connected with these tribes, that though removed from great solar heats their color had remained unchanged. When discovered, they were perfectly black, with long, flowing hair, a well-grown race, without any of the physical characteristics of the Negro, and with nothing left of the Malay. The causes of the change from black to the light brown and cinnamon in Southern Africa had no existence here. It

justifies in some degree the idea which was thrown out respecting the Negroes settled in North America, that it might take many thousands of years to bring them into a white people from natural causes; and indeed, the thought comes with some force, that if we had not *the certainty* of the change in Kafirs and Hottentots from the strong remains of the true Negro character in them, it might be fairly open to question, whether it would ever take place, except from means of which we have no knowledge and can form no reasonable conjecture?

But leaving New Holland, and going southward to Tasmania, a new wonder arises. With a climate which answers to the south of France, we have an aboriginal population which answers in complexion to the Iolofs. And what is still more singular, the woolly, frizzled head, which has vanished since we left the African negro,—seen neither in India nor in New Holland, or New Guinea—suddenly reappears, and with it the broad, spreading nose of that race, and altogether like it, with one exception, that it does not lie flat on the face. Though so near, they are readily distinguished from the Australians by their hair and features, and have grown up a separate and peculiar people. Still, with all these resemblances to the Negro, Pickering, and all writers who have treated the subject, reject paramountly all affinity with him. He forms a race

by himself. The same subtle influence, which changed certain tribes into Negroes in Africa, has given him some of the characteristics of the Negro in Van Diemen's Land.

Crossing to New Zealand, these characteristics once more fade away, and the Maori stands forth, a glorious specimen of a savage, tall, muscular, with intelligent features, and the black flowing hair of the New Hollander.

A repetition of proofs of the same character grows into weariness, without adding strength to the main argument. For this reason, China, with an acknowledged antiquity and history as a nation 2637 B.C.,[1] is left untouched; neither does it seem essential to rest on the two Americas, although a continent ranging from the extreme cold of the Arctic through every gradation and variety of climate to within a few degrees of the Antarctic Circle. That they were peopled by the Mongol race, is not only reasonable in itself, but is almost universally admitted. The oneness of the aborigines is greatly in favor of that view; and American writers have laid stress upon it. A single prevailing type, round which all the tribes cluster, "as one great family," marks the whole continent. "With trifling exceptions," says Gliddon, "our American Indians bear to each other the same degree of

[1] Rawlinson, Aids, p. 257.

family likeness, and quite as strong, as is now seen among full-blooded Jews." But the approach to the cold, frozen regions of Northern Asia must have been very slow and gradual, not only from the immensity of the way, whether from the interior of Asia or coastwise, but from food supply. And if, as the few first bold lion-hearted adventurers crossed Behring's Straits and turned their faces to the South, a man among them, gifted with foreknowledge, could have seen the full population of that vast continent before him, and the changes of complexion, race, mind, habits, and almost nature, which would have been involved before the Behring-Straitsman could have been turned into the chilly, dwarfed Fuegian, he would doubtless have given more ages to that succession of developments than is given by the popular commentator, though not more, probably, if the commentator could fairly and unprejudicially place himself in the same position.

The Americas need not enter into the present inquiry, which has been to give a succinct and, if it so be, decisive argument on a single point, rather than to carry it over a wide field of collateral support. For this reason, the peopling of Africa through Egypt, and the formation of the intertropical blacks, have been placed most prominently forward on the question of a high antiquity. Professor Wilson illustrates the varieties of man by

the wild ox of India: "Take him from the plains, house and feed him, and give him an artificial existence, and very soon there would be a discernible difference of constitution and form distinctly traceable to the new mode of life." True; and the illustration may serve with white, or yellow, or brown races amongst themselves, but fails in the conversion of the white into a black, except at an unknown interval of ages. As well expect the prairie buffalo to turn very soon into an English bull by change of food and climate, as a Caucasian into a Negro.

But still the colonization and growth of nations of differing complexion, skull, feature, and mode of life, are not to be lightly passed over. They have a weight of their own, and follow, in their degree, the same law as the Egyptian and the black. Every nation throughout the world has its peculiar type, which is its own, as all know who have studied the subject, and has been its own from the first historical ages. The population of England has probably been more intermixed than that of any other country in the world; but the English, *i. e.* the Danish, type is as well marked amongst the nations of Europe now as that of the Kalmuk is in Asia. Take any tribe or family from the central cradle of mankind, and follow them in any direction, and every tribe or family will be so distinctly characterized as

not to be mistaken for any other. And this all over the world. Place a skull and facial angle, without color or other indication, before a man well read in these things, and he will tell you at once the race and the country. He will not mistake the apparent Negro of Van Diemen's Land for the true Negro of Africa; he will not call the New Zealander a Hindoo, nor the Mongolian a Malay; neither will he put a Greek for a Spaniard, or a German for a Russ.

Let it be, that a tribe, settling in a new country and in a measure isolated from those it has left behind, gains in time a certain facial line and a form and character peculiar to itself, still these things are not the work of a day. But suppose them fixed and determined, so that, as in the Kalmuks and Kurds, they never hereafter change. After a time a fresh emigration starts from these, like the ice-spurs on gently ruffled water, and the same peculiarity of facial line and form is repeated in a different development; and so on in a third and a fourth. Is it possible to look on this as going on throughout the globe from a single pair, and see it at this late day so fixed as to be invariable, and so repeated as to be countless, and not to assign centuries where the uncertain, fluctuating, and in reality non-existent chronology of the Pentateuch gives years?

I have likened it to ice-spikes, and the simile is just. Second emigrations did not overrun and out-

strip the first; if they had, there would have been continually mixed races. They would in some degree have amalgamated in the passing. But this is not so; the first people is as distinct from the second as the second is from the third, and the fourth from the first. A Persian is not an Arab or an Affghan, nor a Beloochee, nor a Hindoo, nor a Malay, nor a Burman, nor a New Hollander, nor a Papuan, nor a Polynesian. A Persian is of a distinct and marked race, who sent forth, spike-like, tribes towards the Southern East; and these tribes, differing by development, sent forth others, until, in the course of ages, New Zealand and Persia shook hands together in human parentage, —the son and the father.

It is the same with the Mongol race towards the North. Their tribes, rooted in Independent Tartary, sent forth spurs to the North, West, and East, and gave rise to what, on slender grounds, is known as the Aryan language theory. But, without entangling ourselves with this, tribe after tribe went forth and successively peopled the broad empire of China, Mantchooria, Siberia, and the Japanese. Tribe after tribe; for, as in other parts of the world, the people that went forward grew in the course of time into a very different nation from that from which it had sprung and had left behind. And still the new form, skull, etc., became as de-

terminate and special as if they only had existed in the world. They were unlike those they had left behind, and those which, in their turn, they would send on before. Are there not ages upon ages in each of these changes, which retain no one single characteristic, except that they are all of the one species Man?

No one on earth has a purer or more profound veneration for the Bible than the writer. It is his study day by day; the ground of his Faith, his only means of the knowledge of God, of his redemption, and the existence of his own soul. Without it he has no just and true ideas of God, soul, sin, (for, as St. Paul says, there is no knowledge of sin without the law,) conscience, future, or of anything beyond a higher instinct than that of the beasts that perish. The modern notion, that God only reveals Himself to man in the instincts of his soul, might be made to justify every sin that was ever committed. The late Robert Owen used to speak in this way: "If I like sugar, and dislike salt,—or the contrary,—the taste is independent of myself; I cannot help it; it was given me by God. There can therefore be no sin in the like or the dislike: I follow the instincts of my nature." Take away the Bible, and sin is only an offence against man's laws, and not always that. The Persians of old married their

sisters without sin; the Spartans, for a defined object, encouraged theft without sin; the Romans justified suicide; the cannibal slays and eats his fellow-man without sin; and so on, through endless human deeds, which are against the written law of God, but which are against no law, without the written law, except what men choose to make. A man of powerful intellect and devout mind may, of course, look up to God, and long, and live, for heaven and heavenly things, in the instincts of his soul; but it would be very difficult, even for himself, either to know how much of those aspirations he has gained from recollections of the Bible, or to say truly what he would have been without it.

But without speculating on the absence of revelation, the writer believes the origin of the human race to be of so remote a date, that the original Revelation given by God and man's actual history, have been lost;—lost in their integrity, but preserved by tradition, and stereotyped subsequently in indestructible cipher, which, varying according to the mind and genius of different peoples, was carried, more or less perfectly, into every region of the earth. The far-seeing men who embodied the early history of their race in the form of a sunny world without labor, temptation, forfeited happiness, and present sin, gave to the world's craving nature striking, simple ideas, which, from their

very simplicity, could never be forgotten. They never were.

This Tradition, in the suggestive view which the writer upholds, was all that was known of God and Revelation in the early life of Abraham. Everything else had perished, and the world was plunged into universal idolatry. Abraham himself was not free from this corruption. He lived amongst the false Gods of Ur of the Chaldees and Haran, which were still worshipped there when his grand-daughter Rachel took away her father's household deities. The call and the separation of Abraham from his kindred, and indeed his whole life and history from that time, are *instruction* from God. It was a new Revelation of Himself, of which Abraham became from that time forth a propagandist. The Adamic Dispensation had passed into Tradition, and the Noachic had failed to restrain the world from increasing wickedness and a rejection of true worship; and God, in His mercy, opened an entirely new and enlarged Revelation of Himself to Abraham.

It is not a little remarkable, that neither in the life of Abraham nor in that of his descendants, till Moses gathered up the traditions, is there the slightest allusion to Adam, or to Noah, or to any one event which these traditions had preserved. The Revelation was absolute, fresh, and, in charac-

ter, speech, and motive, plainness itself. It forms as complete a break between the Past and the Present, the Old and the New, as Canaan under the nations and Canaan under the Jewish kings.

The simple and open Revelation, such as "Fear not, Abraham, I am thy shield and thy exceeding great reward;" and "I am the Lord, that brought thee out of Ur of the Chaldees;" and again, "I am the Almighty God, walk before me, and be thou perfect,"—a Revelation of so plain a character, could not be mixed up with the symbolic serpent and the cherubic angels. The break between them is sharp, sudden, and decisive. It was, to all intents, a New Revelation,—one from which we re-date Redemption from the Fall, and gain a gradual and sure knowledge of its means.

From this time chronology begins,—uncertain, fluctuating, and exaggerated in the early lives, as might be expected from family reverence and the absence of exact record;[1] but gradually toning down into what has always been known in historic times as the age of man, and which has probably never altered, as a rule, from the beginning. Before this, I repeat, there is no chronology. It may

[1] Abraham's astonishment at having a son at a hundred years old, and his second marriage at a hundred and forty, followed by six sons; and Jacob's "hundred and thirty years," as "few," and not attaining the life of his fathers, are instances of what I mean.

be for three thousand years; it may be for ten; it may be more.[1] Who can decide? And in the absence of decision, who, in his want of knowledge, shall stop the free current of inquiry, and put scientific research and facts under excommunication?

The effect of all researches and interpretations of this nature is one of a grave and solemn interest. Do they weaken faith? Do they destroy, and not build up? By no means. If I find that men by their ill-keeping have lost the earliest annals and history of their race in their entirety, but in their love and reverence have gathered them up and preserved them in the form of symbols, that they might never again run the risk of perishing, though the current of my faith may be slightly changed, it has not the less hold on me, nor is it the less sincere. I am shown the faith and the veneration which these men had, who so embalmed their revelation and their history; and my mind follows them into that, just as it would if the record had never been impaired.

But I would say more than this. I would say, that in the honesty and in the self-evidence of this symbol-embalmment, my faith is strengthened and built up. I see what the fact is, and I recognize it. I was troubled before. The geological displacements of the first chapter disquieted me. The

[1] See Appendix 25.

disagreement of the first with the second was a burden on me. The dark, unlifelike, mystic character of that, and the Fall and the Expulsion, added weight on weight when regarded as a plain history of the human kind. They were mentally sore to bear.

And with these things other thoughts would intermingle. It was a certainty that Man had been *introduced* in God's own time into Creation; equally so, that the carnivora had for untold ages lived upon flesh, and that alarm, terror, and death had reigned for hundreds of thousands of years in the world, just as they do in the lower creation now. The simplest elementary book on Geology that was ever written told, and convinced me of all that. How could I imagine Adam, roaming among the beasts in all their fully-developed savage nature, naked, and seeking a help meet for him? Enough.

In symbol-history all this disappears. The heart's faith may be given to every word. It is of no moment, whether the Sun was said to be created on the fourth day, or Fish on the fifth. The tradition is at fault; but God's work is true; and so on of the rest. God made Man innocent. How could He make him otherwise? He fell from God. How could the fruit be other than bitter? He was tempted. Yes; and, as St. James says, he was tempted by his "own lusts." She,—Eve,—human nature,—men, "desired" the "good and evil tree,"

and "they did eat." All this is gathered up again in the Revelation to Abraham. What was lost, God in His Mercy and Love to men renewed; and the soul, resting on its recovered knowledge, may rest in peace.

The sum of the argument may be thus succinctly stated:—

1. That the excavation of the valley of the Somme, and the formation of its gravels, as is admitted by the most careful school of geologists, require a longer period than the received age of man.

2. That the change of a white people into black from Egypt to the tropics, and their return into a lighter color from the tropics to the Cape, are incompatible with the time allowed us by the chronologers of the expulsion from Eden; and are impossible, from natural causes, with the received dates of the Deluge.

3. The statements of Moses, which were not made from his own personal knowledge and observation, were drawn from traditions, which preserved only fragments of Truth. He embodied many of these fragments as symbols only, and not as history.

4. From these traditions, which Moses was in-

spired to collect or preserve, we may learn all that is needed to ground the work of God in Creation, and the work of Christ in Redemption. They include the original creation of the earth by God, and the orderly arrangement made by Him for man; the origin of man by special creation, and the fall of man by his disobedience of a divine command; the promise of recovery by One who was to appear from God; the providence and presence of God, and His approval of the righteous, and condemnation of the wicked;—all these are plainly and fully taught by the traditions thus embalmed.

Conclusion. Therefore, the free investigation and full acceptance of these opinions will not destroy, but support, Faith.

This appears to the writer the natural result of the inquiry, so far as it has been pursued; and the further it is pursued in a chastened and teachable spirit, the more, he believes, will that Faith be confirmed. What has been written is not under the remotest idea of dogmatic teaching, but simply—as consideration for the thoughtful.

APPENDIX.

1. (p. 4.) That is the Colenso secret. He has brought to bear on a single point an immense floating mass of German and other Biblical literature, which has been ignored and passed by for years, either as unimportant, or as outside the minds of Englishmen. It is a remarkable feature in that controversy, that not one single answer has fairly taken him on his own principles,—and so the flame smoulders still.

2. (p. 13.) "In this aspect of the question it is a matter of curiosity chiefly, as regards the problem of the Antiquity of Man, whether we can appeal, in proof of his presence, to his Works, or to his natural Remains. No doubt there is something which seems to bring us closer to our mysterious Ancestor, when we can touch the very relics of his bodily structure,—'bone of our bone, flesh of our flesh;' yet the rude specimens of his mechanical skill—which have been repeatedly described as affording as convincing proofs of reason and design as the watch in Paley's argument—may be almost said to have a yet

more capital importance as being an evidence, not only of his existence, but of his intelligence. Let it then be well understood that this point does not now remain open for question." (Forbes.)

3. (p. 14.) "The submergence of Wales to the extent of 1400 feet, as proved by glacial shells, would require 56,000 years, at the rate of 2½ feet per century; but taking Professor Ramsay's estimate of 800 feet more, as stated at p. 267, that depression being implied by the position of some of the stratified drift, we must demand an additional period of 32,000 years, amounting in all to 88,000; and the same time would be required for the re-elevation of the tract to its present height. But if the land rose in the second Continental period as much as 600 feet above its present level, this 600 feet, first of rising and then of sinking, would require 48,000 years more; the whole of the grand oscillation, comprising the submergence and re-emergence, having taken about 224,000 years for its completion; and this, even if there were no pause, or stationary period, when the downward movement ceased, and before it was converted into an upward one. . . .

Little progress has yet been made in divining the most probable causes of these great movements of the earth's crust; yet what little we know of the state of the interior leads us to expect that the gradual expansion or contraction of large portions of the solid crust may be the result of fluctuations in temperature, with which the existence of hundreds of active and thousands of extinct volcanoes is probably connected.

It is ascertained that solid rocks, such as granite and sandstone, expand and contract annually, even under such a moderate range of temperature as that of a Cana-

dian winter and summer. If the heat should go on increasing through a thickness, say only of ten miles of the earth's crust, the gradual upheaving of the incumbent mass may amount to many hundreds of feet; and the elevation may be carried still further, by the complete fusion of part of the inferior rocks." (Antiq., p. 285.)

4. (p. 24.) He gives a curious illustration of it. "I have known the feeders of a little river swollen by a sudden rainstorm, cut gullies of ten feet in depth on the slopes of its basin, the turbid water overflow the meadows for fifteen miles, carrying down the *débris* of five bridges, spreading detritus for a course of twenty miles, laying out a delta of several acres and of several feet in thickness, formed of angular gravel in some parts and brick earth in others, with the remains of bullocks, sheep, and smaller creatures, and all within the space of a few hours. In the course of three years the herbage resumed its place at altered levels. The bed of the same valley showed that such extensive floods are very rare, and that the effects in different parts of the same valley are compensatory, so as not to alter the level of the whole; but if such operations were frequent, and on a scale proportioned to the difference of the area under water, the destroying and reconstructing effects would, in a few centuries, change both the level and the *facies* of a district as large as the environs of Abbeville." ('Antiquity of Man,' an able pamphlet against Lyell's view.)

5. (p. 26.) "The origin of the gravel itself is not without difficulty. In all the cases to which we refer, it is essentially a *flinty* gravel. The flints are unquestionably derived from the great chalk-formations which mostly

underlie immediately the so-called diluvian beds under discussion. This is peculiarly the case in the valley of the Somme, and as a general rule the *débris*, composing what may be called the moveable strata of the valleys where the remains are found, are derived entirely from rocks *included within the area of the existing drainage* (or the hydrographical basins) *of the present rivers*. From this important fact we learn two things; first, that the configuration of the earth was much the same as at present, when the quaternary beds were deposited; secondly, that the forces which pulverized the strata and assorted and deposited their hardier portions in the form of gravel and sand, were exerted within these circumscribed areas, and did not take the character of even a continental deluge. It is difficult enough (we must admit) to discover within the required limits disposable power adequate to the production of vast beds of shattered flints derived from whole mountains of the chalk formation. Geologists have indeed invoked the presence of glaciers, even in these low-lying valleys, to account for the presence of great boulders (always having their origin, however, within the same limits); but even glaciers will hardly account for the peculiar and enormous amount of 'work' expended in the production of the flinty gravels." (Prof. Forbes.)

6. (p. 28.) There is a favorite theory just now, which, if I mistake not, was first struck out by the late Sir G. Lewis in his 'Astronomy of the Ancients,' that Man is not to be thrown back, but the mammoth age is to be brought forward, and that its extinction, as well as that of other Post-pliocene animals, may have taken place in a comparatively recent age, within the requirements of

Scripture History. That may be; but it does not affect the formation of the Somme gravels. Forbes has adopted the notion, grounding it analogically on the disappearance of the *Bos urus*, the Dodo, and the New Zealand Moa. Mr. Prestwich has given in his adhesion; though it is curious to see how he, the head of the moderate, careful thinkers, is forced into an antiquity against himself, and speaks complacently of ten thousand years, and of a far remote antiquity, deep into which the works of man have been traced. (Roy. Inst., 1864.)

7. (p. 28.) "The rock in which the Liége caverns occur belongs generally to the carboniferous, or mountain limestone, in some few cases only to the older Devonian formation. Wherever the work of destruction has not gone too far (*i.e.* the stone been quarried away for building and lime-making), magnificent sections, sometimes 200 and 300 feet in height, are exposed to view. They confirm Schmerling's doctrine, that most of the materials, organic and inorganic, have been washed into them through narrow vertical or oblique fissures, the upper extremities of which are choked up with soil and gravel, and would scarcely ever be discoverable at the surface, especially in so wooded a country. . . . The great alterations which have taken place in the shape of the valley of the Meuse, and some of its tributaries, are often demonstrated by the abrupt manner in which the mouths of fossiliferous caverns open in the face of perpendicular precipices, 200 feet or more in height above the present streams. . . . Some of the nearest volcanoes, namely those of the lower Eifel, about sixty miles to the eastward, seem to have been in eruption in Post-pliocene times, and may perhaps have been connected and coeval

with repeated risings or sinkings of the land in the basin of the Meuse." (Lyell, pp. 70, 74.)

8. (p. 33.) Sir George Lewis, in his celebrated review of Bunsen and the Egyptologers in the 'Astronomy of the Ancients,' says:—"Under their potent logic all identity disappears; everything is subject to become anything but itself; successive dynasties become contemporary dynasties; one king becomes another king, or several other kings, or a fraction of another king; one name becomes another name, one number another number, and one place another place." His conclusion, after a searching and elaborate investigation, is, that as none of the genealogies or chronological data have any certainty, no one more than another, we are bound by all just laws of criticism to reject them altogether.

This is more sweeping and trenchant than the conclusion of the distinguished author of the 'Genesis of the Earth' in regard to the Hebrew, Septuagint, and Samaritan Genealogies of the Pentateuch, but still bearing a considerable resemblance,—that "as two of these sources must have been corrupted, we may reasonably doubt whether any one of them be preserved in its genuine state."

At the same time it must not be forgotten, that Egypt *has* a reliable history, and that it is patiently being worked out by good and earnest men, so far as, in the nature of things, it is recoverable. Bunsen and the impetuous school have done, and are doing it incalculable evil. They wish to go forward; in reality they go back, and throw an air of utter fable on that which has, at the least, a certain substratum of truth. Throwing aside all the old dates, and the Egyptian system of chronology, one thing yet seems clearly perceptible—that

"the kingdom of Egypt" is gradually and continually being brought into greater certainty and greater remoteness.

9. (p. 33.) "It seems that nothing has really been as yet discovered, either in the facts of history or in those of language, that militates against the chronological scheme of Scripture, if we regard the Septuagint and Samaritan versions as the best exponents of the original text in respect of the genealogy of the Patriarchs from Shem to Abraham. Whether the chronology of these versions admits of further expansion; whether, since the chronology of the Hebrew Bible, the Samaritan Pentateuch, and the Septuagint differ, we can depend on any one of them, or whether we must not consider that this portion of revelation has been lost to us by the mistakes of copyists or the intentional alterations of systematizers, it is not necessary at present to determine. 'Our treasure,' as before observed, 'is in earthen vessels.' The revealed Word of God has been continued in the world in the same way as other written compositions, by the multiplication of copies. No miraculous aid is vouchsafed to the transcribers, who are liable to make mistakes, and may not always have been free from the design of bending the Scripture to their own views. That we have a wonderfully pure and perfect text of the Pentateuch, considering its antiquity, is admitted; but doubts must ever attach to the chronology, not only because in all ancient manuscripts numbers are especially liable to accidental corruption, but also, and more especially, from the fact that there is so wide a difference in this respect between the Hebrew, the Samaritan, and the Greek copies. Still, at present, we have

no need to suppose that the numbers have in every case suffered. All the requirements of profane history are sufficiently met by the adoption of the Septuagint and Samaritan date for the Deluge; and this is the date which is really most authoritative, since it has in its favor two out of the three ancient versions." ('Aids to Faith,' p. 263.)

10. (p. 67.) By common consent, except by Mr. Goodwin, who by his etymology of *rakiah* proves the thing he would not prove. How any one in his senses, in these days, could believe that the Jews thought the heaven was nailed with stars, seems most extraordinary. A nation so full of poetry and poetic imagery in everything they wrote! Did they never see the moon and planets traverse space at the same apparent distance as the fixed stars? Did they think some of the nails had got loose?

"That the Hebrews understood the sky, firmament, or heaven to be a permanent solid vault, as it appears to the ordinary observer, is evident enough from various expressions made use of concerning it. It is said to have pillars (Job), foundations (2 Sam.), doors (Ps.), and windows (Genesis). No quibbling about the derivation of the word *rakiah*, which is literally something beaten out, can affect the explicit description of the Mosaic writer, contained in the words 'the waters that are above the firmament,' or avail to show that he was aware that the sky is but transparent space." (Essays, p. 220.)

11. (p. 80.) Dr. Rorison speaks with decision on the poetic element ('Replies to Essays and Reviews').

"By what epithet shall we designate the Mosaic Heptameron? Sceptics call it a myth; or else, more mildly,

the speculation of an ancient sage. Most Christians speak of it as a history or narrative. Hitherto, declining either of these terms, we have been styling it vaguely a 'record.' The author of an able and learned reply to Mr. Goodwin, written in a most reverential spirit,—the Rev. Mr. Huxtable,—has come to the conclusion that it is a 'parable.' Others suggest that it is a 'vision.' One gentleman considers it an account of 'plan as distinguished from fulfilment.' (Professor Challis.) We venture to think none of these descriptions satisfactory. The Book of Genesis opens with the inspired PSALM of Creation.

"On so transparent a gloss as the 'vision'-scheme words would only be wasted. Nor will many believe that Creation *as an idea* is the thing intended, so long as the plainest of plain language assures them that the thing intended is Creation *as a fact*. 'Parable' has a certain propriety when applied to a single accessory of the record; but it cannot for one moment be accepted as a feasible designation for Genesis i. as a whole. On the hypothesis that we have to do with an ordinary pure narrative, chronicle, or diary, there immediately emerges the great difficulty of the 'days.' With this it is not too much to say that no ingenuity has as yet grappled successfully. The choice lies between the Chalmerian interpolation of the geological ages before the first day begins, and the Cuvierian expansion of the six days into geological periods. For these solutions respectively Dr. Buckland and Hugh Miller have each done their best, and more skilful and accomplished advocacy could not be found. But the arguments which compelled H. Miller to abandon the older method have not been answered. Nor is his own scheme free from the gravest objections.

. . . When we consider the pervading parallelism; the rhythmic refrain—'the evening and the morning;' the periodic fiat—'Let there be light;' a water-parting firmament, land, plants; lights in the firmament, life in the waters, life on the land, Man; the punctual fulfilment —'It was so;' the retrospect—'God saw that it was good;'—the chief wonder is, how it was possible to exact from the oldest and sublimest Poem in the world the attributes of narrative prose." (p. 329.)

Dr. Temple, too, has recently preached at Whitehall his conviction, that Genesis i. is Poetry,—the Essayist and the antagonistic critic meeting on one common ground.

12. (p. 104.) M'Causland, following Rask, says:—"Four rivers are named by which it can be identified at the present day, and which establish and distinguish the position of Eden on the map of the world. Of these four rivers, the first is Pison, described as compassing (passing through) the land of Havilah. The second is Gihon, which flows through Cush (Khusistan, the country of Kush, not Ethiopia, as it has been translated). The third is Hiddekel, which goeth forth to the east of Assyria, or eastward to Assyria. And the fourth is the river Euphrates.

"The first of these (Pison), in conjunction with the modern Karim, is the Pasitigris of the ancients, which runs through the country of Evilat, or Havilah, and flows into the Euphrates before it falls into the Persian Gulf. The second is the modern Karasú; the Gyudes of the ancients, which traverses the land of Khusistan, or the country of Khush, or Cush. The Hiddekel is plainly the Tigris, which is so designated in Daniel x. 4, and which runs eastward to Assyria. The fourth river is the well-known Euphrates. It may be suggested, that this explanation

does not correspond with the text, which informs us, that 'a river went out of Eden to water the garden, and from thence it was parted, and came into four heads.' But the best philologists hold, that the meaning of the text is, not that it was a river from a single source, which divided itself into four arms, but only that it was divided, and consisted of four streams, literally, *et erat in quatuor capita,* רָאשִׁים (rosheem), which word is also used in the Chaldaic, Syriac, and Arabic versions. The Septuagint has *αρχας, fountains* or *sources,* just the contrary of *arms* or *outlets.* In short, four rivers are indicated, springing from four sources.

"We are not, therefore, to seek the four rivers in Paradise, but without, running into the river of Paradise, which consequently must be the Shat-el-Arab, in which the four streams (the Karún, Karasú, Tigris, and Euphrates) unite; and Paradise was to the west of this river, along its bank, yet not extending quite down to the Persian Gulf, that not being mentioned in the description." ('Adam and the Adamite,' p. 170.)

13. (p. 116.) *Cotnoth· our.* Dean Lamb, in 'Hebrew Characters,' translates it cotton cloth, and says, "the word occurs eighteen times in the books of Moses, and in every case, when used as a garment, it signifies one of cloth." Dr. Benisch, in the modern Jewish Bible, translates it "inner garments *for the* skin." The Targum of Onkelos says, "garments of splendor (white garments), על-עור, for the skin."

14. (p. 117.) M'Causland, the stanchest Pre-Adamite, thinks the tree to have been a simple tree. He seems also to think, that rose-brambles, may-thorns, and thistles had

never before existed. Adam "partook of the forbidden fruit *of the tree of knowledge of good and evil,* and incurred the penalty of death, while the earth, or the ground, which had spontaneously brought forth every tree that was pleasant to the sight and good for food, was cursed for his sake, and sentenced to bring forth thorns and thistles, until reclaimed by the sweat of man's brow, and the labor of his hands. The tree of life, and the tree of knowledge of good and evil, were not, as is frequently suggested, mythical or allegorical. They were, we conceive, as real as the rivers of the Garden, which are still flowing to identify its locality. Like all vegetation, they had their peculiar properties; and while the fruit of the tree of life probably possessed the power of prolonging and renovating the physical frame of man, which would, otherwise, have failed by the natural process of decay incident to all organisms, the partaking of the fruit of the tree of knowledge may have been attended with the effect of creating or stimulating passions and affections, that imparted a consciousness of evil to a mind theretofore innocent and without guile. The question, 'Who told thee that thou wast naked?' reveals the distinction between the former state of innocence and the subsequent consciousness of evil.

"This appears more clearly when we consider the reason assigned for the expulsion of Adam and Eve from Paradise, 'lest he put forth his hand, and take also of *the tree of life,* and eat, and live for ever.' A world of sin filled with undying sinners, would indeed have been a fearful aggravation of evil without a way to redemption. If the sin of the first Adam had been accompanied by his immortality, the redemption of the world could not have been accomplished by the second Adam. He was therefore driven out of Eden, that he might not, a sinner, live in

everlasting misery. It does not appear, that he was prohibited from eating of the fruit of the tree of life while he was an inmate of Paradise, and he may therefore have partaken of it, which might account for his own longevity, and that of his immediate posterity, in the early ages, until its effect had gradually died out of their constitutions, (!) when the age of man became reduced to its present standard of threescore years and ten." (p. 185.)

15. (p. 119.) "The Scripture record informs us, that about 6000 years have passed away, since a man was introduced by the Creator on that particular part of the globe which is identified by its four rivers as situate in Asia, near the head of the Persian Gulf; and that his race, with the exception of one family, were, in the tenth generation, extinguished. History, tradition, and the comparison of languages establish, that the tribes and nations which compose the Caucasian race, had their origin in a small family, or clan, whose abode was in some part of southern Asia, and who, by emigrations from that centre, have peopled all the lands which they now occupy throughout Europe and Asia; and the time requisite for such emigrations and settlements does not exceed the Scripture date of the Noachian deluge. The Bible also teaches us that the duration of the antediluvian period was 1656 years; and there is nothing in this that militates against the hypothesis that Adam was the progenitor of the Caucasian race alone. But if it is to be assumed that he was the progenitor of all humanity, and that the Mongol and Negro, and all the other inferior races, were his lineal descendants, then the Scripture chronology cannot be relied on, as all who have any knowledge of the principles of anthropology and comparative philology concede, that

the descent of the Mongol or the Negro from the Caucasian, and the development of the radical and agglutinative languages from the inflectional, or the reverse, are either impossibilities, or require an antiquity for Adam incalculably higher and more remote than that recorded in the Bible." ('Adam and the Adamite,' p. 181.)

16. (p. 124.) The author of the 'Encomium' comments fairly enough on this idea of a double Creation, after this manner:—

"This unknown author, striving with dishonest audacity to turn his own fancies into truths, tells us of two Creations, which were wholly unknown to ancient writers and the Fathers. By means like these any one many easily loosen the authority of the Holy Volume, and subvert the foundation of universal Christianity. But though a man should search into the Bible with eyes sharper than those of lynx or eagle, he will not discover two Creations in it, but will find, that before Adam the entire world was without inhabitants. 'For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.' The context which immediately precedes these words is conclusive that they are neither spoken of a certain man, nor of a certain region, but attach to the whole human race." (p. 91.)

17. (p. 137.) Enoch, as some say, was a man of great piety in an evil generation. While the rest of the patriarchs lived, six of them upwards of 900 years, one upwards of 800, and one upwards of 700, Enoch only lived 365. He was thus cut off, as it were, before the midst of his days. He did not live out his natural life and die; "God took him," caused him to die prematurely. With

such an enormous interval between translation to heaven in life and an untimely death, a decision is hopeless.

18. (p. 148.) The utmost modern powers of man, authenticated, may be placed thus:—

Thomas Parr . . .	A.D. 1635 . .	age 152
Henry Jenkins . .	„ 1670 . .	„ 169
Mary Billinge . .	A.D. 1863 . .	age 112
Sarah Lee	„ 1864 . .	„ 105

Ninety is not an uncommon age in these days; but any one who has watched the feebleness which creeps into those strongly constitutioned persons after eighty may feel convinced, that ages of eight and nine hundred years must have belonged to men wholly and totally different in *physique* to human nature now.

Prichard says in reference to this subject: "The great longevity of the ante-Abrahamic patriarchs would be nothing incredible if regarded in the light of a miracle. But it is not so represented. It appears, as the text of the Bible now stands, as a part of the course of nature in the antediluvian period for men to live about ten times as long as the present average duration of human life." He supposes generations to have been omitted, as in St. Matthew's genealogy. "In the genealogy of our Lord, it may be observed, that the whole series of names is divided into fourteens. This may have been usual for the facility of remembering. But instead of several series of fourteen, we have in Genesis two tables of ten, from Adam to Noah, and from Noah to Abraham inclusive." (Vol. v. p. 568.)

Note at page 156.—The text, taken irrespective of allusions in other parts of Holy Scripture to the first

three chapters of Genesis, in their plain, literal, and historical form, seems to the writer a natural and allowable interpretation of the series of events as they are recorded. If the literal and historical form will not stand, the allusions, *pro tanto*, will not stand. But there is another mode which has suggested itself to his own mind, and may commend itself to others, by which the main facts of what he has written may be retained, and yet three great Scripture points fall into their natural order :—

1. The Creation.
2. The Personal Fall of Adam.
3. A dispersion consequent upon it, and a degeneracy in certain branches of his family.

It is this :—That Cain was not the eldest son of Adam in fact, but his eldest son after the expulsion from Paradise. Thus Adam may have had many sons and daughters, and Paradise have been filled with them and their families in rapid succession. It might account for the existing anomaly of only three men having been born in 130 years. That idea supposes, that as sin in Paradise was gradual, it was not till it grew to a head, that the judgment was pronounced. It might have continued till the birth of Cain, and that might have been at any time, which gave him his age of manhood before the birth of Seth.

The population eastward of Eden, to whom Cain went, and among whom he built his city, might thus be accounted for, as well as his fear of vengeance from his own kith and kin. Eve's joy on the birth of Cain would be extremely natural, as a proof that God had not deserted her. The Paradisiacal state would then have lasted during the greater part of Adam's life, and the lapse and loss of ages

would have to be intercalated exclusively in the genealogies between Cain and Abraham.

This view has to struggle against the same disadvantage of reticence and want of continuity, as in that advocated in the text; but this will be the same in any case,—it being quite certain that Adam had daughters, of whom no mention is made.

19. (p. 162.) Perowne, following Hugh Miller, speaks with much decision on the partiality of the Deluge. "But it is not only the inadequate size of the ark to contain all, or anything like all, the progenitors of our existing species of animals, which is conclusive against a universal Deluge. Another fact points with still greater force, if possible, in the same direction, and that is the manner in which we now find these animals distributed over the earth's surface. . . . And what is very remarkable, this law, with regard to the distribution of animals, does not date merely from the human period. We find the gigantic forms of these different species, which, during the later Tertiary epochs, preceded or accompanied the existing forms, occupying precisely the same habitats. In South America, for instance, there lived then, side by side, the gigantic sloth (megatherium), to be seen in the British Museum, and the smaller animal of the same species which has survived the extinction of the larger. Australia, in like manner, had then its gigantic marsupials, the very counterpart in everything but in size of the existing species. And not only are the same mammals found in the same localities, but they are surrounded in every respect by the same circumstances, and exist in company with the same birds, the same insects, the same plants; in fact, so stable is this law, that, although prior

to the Pleistocene period we find a different distribution of animals, we still find each separate locality distinguished by its own species both of fauna and of flora, and we find these grouped together in the same manner as in the later periods. It is quite plain, then, that if all the animals of the world were literally gathered together in the ark, and so saved from the waters of a universal Deluge, this could only have been effected (even supposing there was space for them in the Ark) by a most stupendous miracle.

"The sloth and the armadillo must have been brought across oceans and continents from their South American home, the kangaroo from his Australian forests and prairies, and the polar bear from his icebergs to that of Armenia, or the Euphrates valley, where the ark was built. These, and all the other animals must have been brought in perfect subjection to Noah, and many of them must have been taught to forget their native ferocity in order to prevent their attacking one another. They must then further, having been brought by supernatural means from the regions which they occupied, have likewise been carried back to the same spots by supernatural means, care having moreover been taken that no trace of their passage to and fro should be left.

"But the narrative does not compel us to adopt so tremendous an hypothesis." (Smith's Bible, Noah.)

Hugh Miller, whose views Perowne has adopted, says: "New Zealand, though singularly devoid of indigenous mammals and reptiles,—for the only native mammal seems to be a peculiar species of rat,and the only native reptile a small nameless lizard,—has a scarce less remarkable fauna than either of these great continents (the Americas). It consists almost exclusively of birds, some of

them so ill provided with wings, that, like the *wika* of the natives, they can only run along the ground. And it is a most significant fact, that both in the two great continents and the New Zealand islands there existed, in the later geological ages, extinct faunas that bore the peculiar generic character by which their recent ones are still distinguished. The sloths and armadillos of South America had their gigantic predecessors in the enormous megatherium and mylodon, and the strongly-armed glyptodon; the kangaroos and wombats of Australia had their extinct predecessors in a kangaroo nearly twice the size of the largest living species, and in so huge a wombat, that its bones have been mistaken for those of the hippopotamus; and the ornithic inhabitants of New Zealand had their predecessors in monstrous birds, such as the dinornis, the aptornis, and the palapteryx,—wingless creatures like the ostrich, that stood from six to twelve feet in height. In these several regions two *generations* of species of the genera peculiar to them have existed,—the recent generation, by whose descendants they are still inhabited, and the extinct gigantic generation, whose remains we find locked up in their soils and caves. But how are such facts reconcileable with the hypothesis of a universal deluge?" (Test. Rocks, p. 302.)

Dr. Pusey, in his recent admirable preface to 'Daniel the Prophet,' says:—"Scripture is in harmony, when it speaks of the water having, before God created man on the earth, covered the whole earth, and of its having again covered it at the Flood. The assumption of a *partial* deluge, in any sense which would not contradict Scripture, would meet no difficulty of science. A flood which would cover Mount Ararat, would cover the globe. This objection is mere anthropomorphism, as if any miracle were 'hard' for God."

It is not the difficulty, so to speak, of bringing the waters again over the face of the earth that is in question. The most stupendous miracle to our eyes is as easy of accomplishment as the least, if God willed it. "He spake, and it was done; He commanded, and it stood fast." The hesitation in receiving it lies in its collateral events,—either pairs of the whole animal creation throughout the world came into the plains of Armenia, or the more distant were destroyed, and re-created.

"The difficulty," he continues, "as to the animals found each in their several habitats, in Australia, New Zealand, etc., is properly no *scientific* difficulty. It lies on the surface. But it presupposes, that the 'rest' of God, spoken of in Genesis, implies that He created nothing afterwards; which is contrary to our Lord's words, 'My Father worketh hitherto, and I work,' and to the fact that He is daily and hourly creating those myriads of human souls which He infuses into the bodies prepared by His providence."

Without looking too closely into the aptness of the quotation, as applicable to the creation of animals in far-off countries after the Flood, Dr. Pusey ignores the fact of the same species of animals having existed ages before that catastrophe, and that, according to the testimony of the best geologists, *they have never ceased.*

"Science," he proceeds, "has, on the other hand, to account for the fact, that the known population of the world is much what it would be, according to recognised rules of the increase of our race, dating from the received chronology of Noah, and starting with six persons. Rough as such calculations must needs be, they wholly exclude the fabulous unbroken antiquity which some claim for the human race." An article by Moigno,

in 'Les Mondes,' is adduced in support of this opinion, in which it is said, that "starting from the received chronology of the Flood, B. C. 2348, and taking as the annual increase $\frac{1}{227}$, a number not far from that which represents the annual increase of the population of France, you would light on the net number of the population of the earth, 1,400,000,000."

The whole force of this kind of calculation, which seems to be rising into favor, is grounded on the hypothesis, that the rate of increase has been fairly uniform during the last 4200 years. But that is taking no account—or at the least an insufficient one—of climatal changes, which we know to have taken place through Europe and the northern belt of Asia, warmth of clothing, house comforts, food, knowledge of infant life, by which a large proportion reach maturity, who would formerly have perished. To take a fine, open, warm, healthy country like France,—or indeed any part of Europe in these days,—and make its population the basis of that of the world during the last 4000 years, surely contains a fallacy. Curious as a speculation, it can have no value as a fact,—for it cannot be proved.

The different hordes which overran the Roman Empire are sometimes brought forward to show the rapid and steady increase of population; but independently of the known law, that savage, barbarous, and uncivilized nations are never densely peopled, much must be set down to exaggerated statement in justification of Roman terror and inferiority. But even if they were as numerous as they are said to have been, it would not prove the case. A country like Russia might have been mainly swept of all its male able population, to supply a single incursion. And so might the wild steppes of Tartary have been ex-

hausted far and near from immense distances, when Italian plunder and luxury were made comprehensible. It proves large bodies of invaders, but not a dense and uniformly increasing population, like that of France.

20. (p. 163.) Of course the argument might apply,—how did they get there? Perhaps the best solution is, that as fish, whales, walrus, etc., were not created in one locality only in the *sea*,—there being zones of tepid and cold water in which different species can alone exist,—so animals might not have been so created in the *land*. There is nothing in Holy Scripture to forbid it, and something in favor of it. It is said, "Let the *earth* bring forth beast," just as God had said, "Let the earth bring forth herb and fruit tree, and let the *waters* bring forth abundantly." If the belief be held, that all terrestrial animals were formed in Eden in pairs, the theory of drift-wood must be resorted to,—a perilous one.

21. (p. 164.) That is though the idea of the author of the 'Encomium.' The Pre-Adamite had said of the olive, "That branch forsooth, with its green leaves, which the dove brought back torn from the parent tree, was not from those olives which the Deluge had overwhelmed and had covered with slimy mud during a whole year, for the leaves of those trees must have perished in it." "What!" is the reply, "could not fresh and flowing waters keep alive the foliage during the short space of a single year? Well, let it be so, that the leaves had withered up. What then? The Almighty God, that He might utterly confound the wantonness of our proud glimmerings of reason, which would pry into the causes of

everything, restored that particular branch to its former freshness."

22. (p. 184.) St. Augustine explains the building of the city in this remarkable manner: "Enoch was no doubt Cain's eldest son; but Cain did not build his city at the time of his birth, but long afterwards, when he himself was an old man, some five or six hundred years of age." Not less remarkable is the explanation of St. Ambrose on the fear of Cain: "Sed à quo timebat occidi, qui solos parentes habebat in terris? Potuit quidem et incursus bestiarum timere, qui legis divinæ jura violaverat, nec præsumere de subjectis animalibus cæteris, qui hominem docuerat occidi. Potuit et parentes parricidas timere, qui docuerat parricidium posse committi."

23. (p. 186.) "The meaning," says Prichard, "attached to the term *species* in natural history is very definite and intelligible. It includes *only* the following condition, namely,—separate origin and distinctness of race, evinced by a constant transmission of some characteristic peculiarity of organization. A race of animals or plants, marked by any peculiar character which it has constantly displayed, is termed a 'species;' and two races are considered specifically different, if they are distinguished from each other by some characteristic which the one cannot be supposed to have acquired, or the other to have lost, through any known operation of physical causes; for we are hence led to conclude that tribes thus distinguished have not descended from the same original stock.

"*Varieties* are such diversities in individuals and their progeny as are observed to take place within the limits of species.

"*Permanent Varieties* are those which, having once taken place, continue to be propagated in the breed in perpetuity."

24. (p. 198.) "The distinguishing peculiarities of the African nations may be summed up into four heads,—viz. the characters of complexion, of hair, features, and figure. We have to remark,—

"1. That some races with woolly hair and a complexion of a deep black color, have fine forms, regular and beautiful features, and are, in their figure and countenances, scarcely different from Europeans. Such are the Iolofs, near the Senegal, and the race of Guber, or of Haúsa, in the interior of Súdan. Some tribes of the South African race, as the darkest of the Kafirs, are nearly of this description, as well as some families or tribes in the empire of Kongo, while others have more of the Negro character in their countenances and form.

"2. Other tribes have the form and features similar to those above described; their complexion is black, or a deep olive or copper color, approaching to black, while their hair, though often crisp and frizzled, is not the least woolly. Such are the Bishari and the Danákil and Hazorta, and the darkest of the Abyssinians.

"3. Other instances have been mentioned, in which the complexion is black and the features have the Negro type, while the nature of the hair deviates considerably, and is even said to be rather long, and in flowing ringlets. Some of the tribes near the Zambesi are of this class.

"4. Among nations whose color deviates towards a light hue, we find some who have woolly hair, with a figure and features approaching to the European. Such are

the Bechúana Kafirs, of a light brown complexion. The tawny Hottentots, though not approaching the European, differ from the Negro. Again, some of the tribes on the Gold Coast and the Slave Coast, and the Ibos in the Bight of Benin, are of a lighter complexion than many other Negroes, while their features are strongly marked with the peculiarities of that race.

" These observations can hardly be reconciled with the hypothesis that the Negroes are one distinct species. We might more easily adopt the notion, that there are among them a number of separate species, each distinguished by some peculiarity which the other wants; but on that supposition, the deviation will be so gradual from the physical character of other human races, as to undermine the ground on which the opinion of a specific and strongly marked distinction has been founded. Separate species of organized beings do not pass into each other by insensible degrees." (Prichard, ii. 341.)

25. (p. 234.) I omit all reference to the want of human remains. Lyell has written a good deal of common sense on the draining of Haarlem Lake in 1863. It extended over 45,000 square acres. " Mr. Staring," he says, " who had been for some years employed by the Dutch Government in constructing a geological map of Holland, was my companion and guide. He informed me, that he and his associates had searched in vain for human bones in the deposits which had constituted, for three centuries, the bed of the great lake. There had been many a shipwreck, and many a naval fight, in these waters, and hundreds of Dutch and Spanish soldiers had met there with a watery grave. The population which lived on the borders of this ancient sheet of waters numbered be-

tween thirty and forty thousand souls." But until the depressed basin of Central Asia be geologically examined, the negative argument goes for little. Surface-wise, no bones are, seemingly, so sweet to crunch as human bones, nor any of which so little is likely to be left unconsumed.

THE END.

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